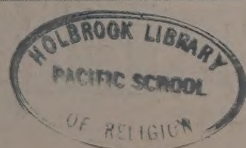


Church Management



April, 1957
Volume XXXIII, Number 7



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Zion Evangelical and Reformed Church

The Rev. Robert W. Delp,
Minister

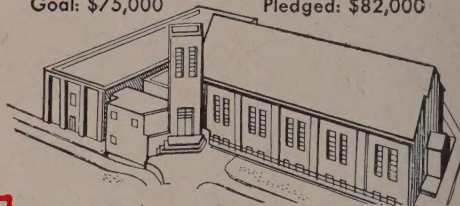
Goal: \$100,000
Pledged: \$129,525

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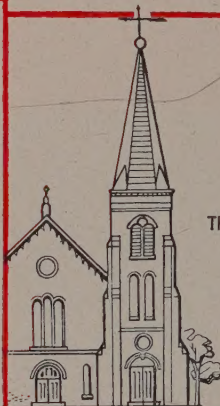


HUNTINGDON, PA.

First Presbyterian Church

The Rev. J. Raymond Powell,
Minister

Goal: \$125,000
Pledged: \$129,529



AKRON, OHIO

First Presbyterian Church

The Rev. Paul L. McKay, Ph.D.,
Minister

Goal: \$110,000
Pledged: \$124,691

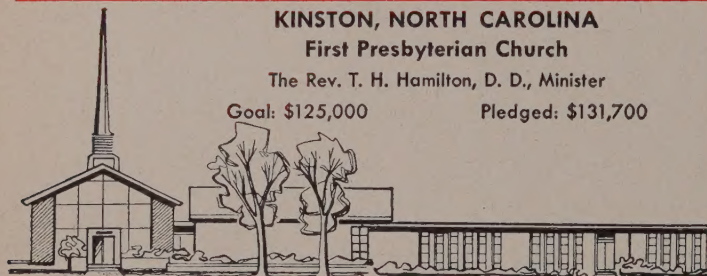


KINSTON, NORTH CAROLINA

First Presbyterian Church

The Rev. T. H. Hamilton, D. D., Minister

Goal: \$125,000 Pledged: \$131,700



ROCKY RIVER, OHIO

Rockport Methodist Church

The Rev. Wilbur E. Goist, Minister

Goal: \$125,000 Pledged: \$160,000

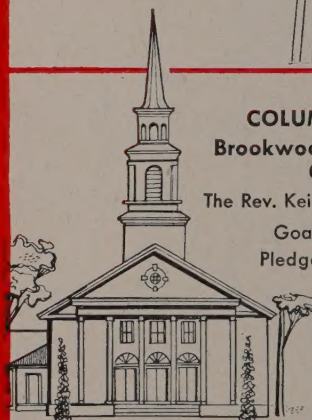


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Brookwood Presbyterian Church

The Rev. Keith Conning, Minister

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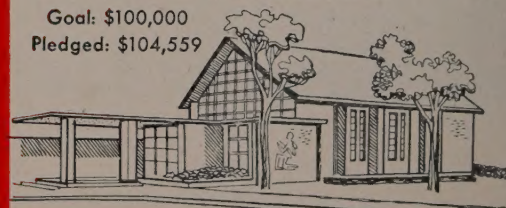


CLEVELAND, OHIO

St. Mark's Episcopal Church

The Rev. Charles H. Evans, Rector

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Pledged: \$104,559

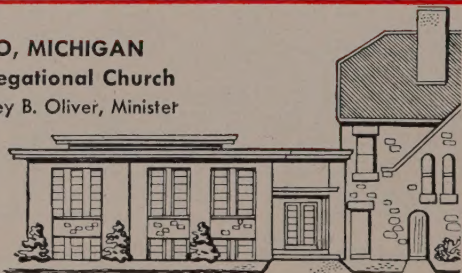


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First Congregational Church

The Rev. Halley B. Oliver, Minister

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Pledged: \$176,183

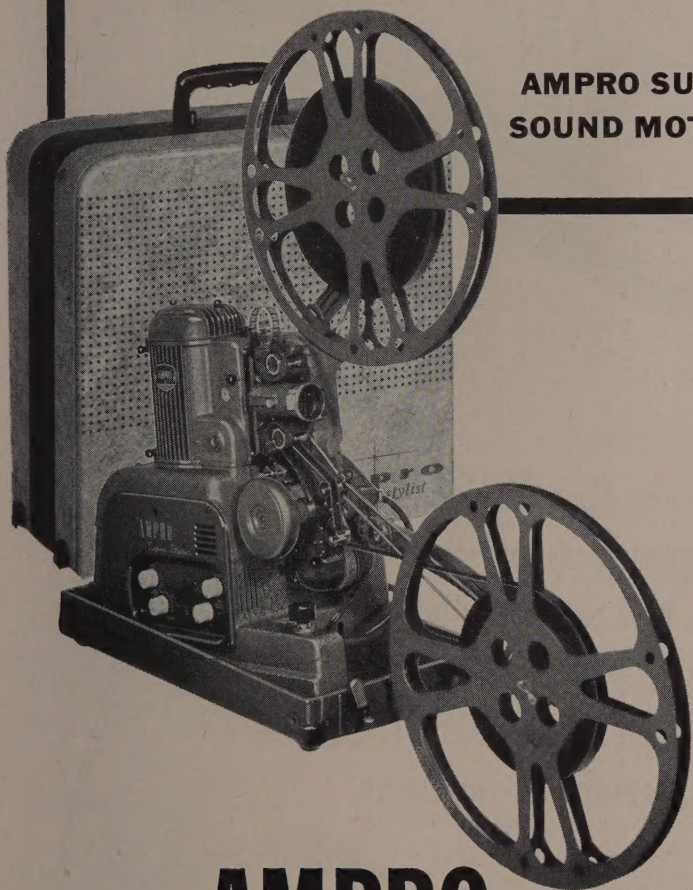


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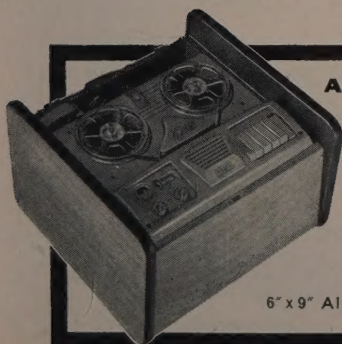
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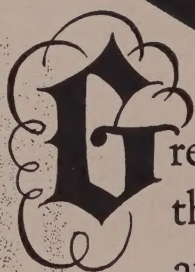
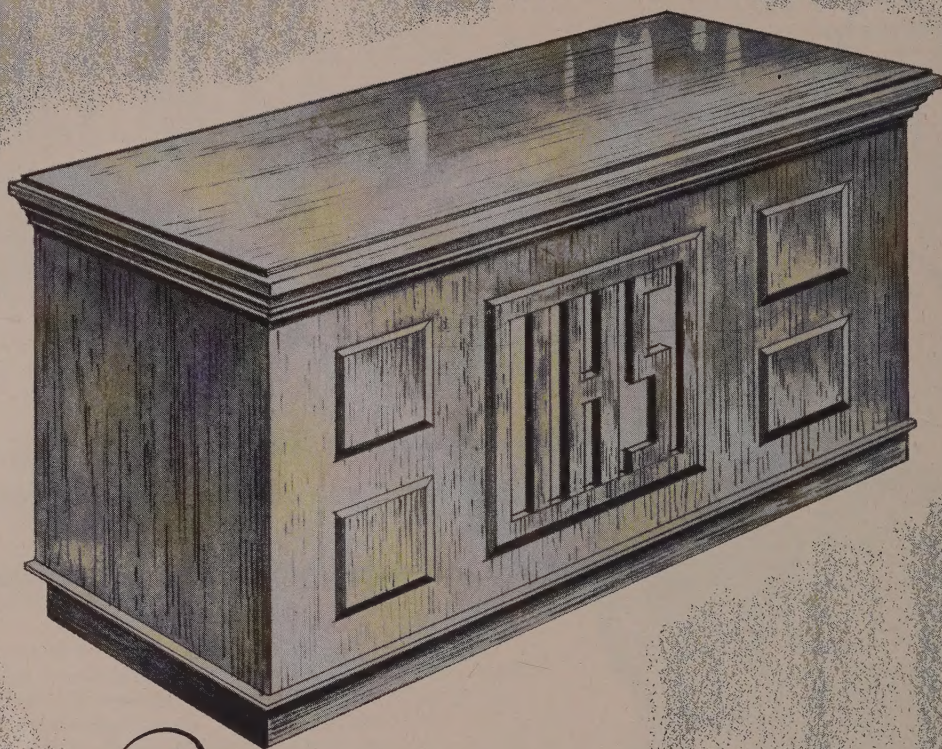
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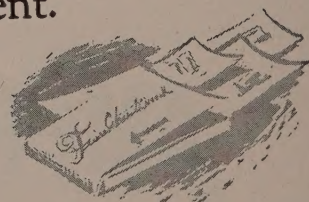
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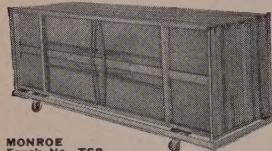
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They Say; What Say They? Let Them Say

Shame on Both

Dear Sir:

It would be interesting to hear now from the congregation at Jonesboro which had to do its growing in "grace" and "knowledge" under the leadership of those caustic whiners who signed as "Predecessor" and "Successor." Shame on both of them. Such hurts as they felt might better be resolved according to the suggestion in Matthew 18:15, "If your brother sins against you, go and tell him his fault between you and him alone." It is even conceivable that a sense of humor might have spared the hurt entirely. What can be more grim or frightening than a preacher who has lost his sense of humor?

Perhaps the articles reacted upon me as they did because of my extremely good fortune. All of my predecessors were gentlemen in the finest sense of the word. They were a bit different, each of them, but that's all right. Someone once said that "every time God made a man he threw the mold away so there would never be another just quite like him." Whatever short-comings they had were quickly forgotten in the light of a tremendous gratitude felt for the fact that they held the church together til I could get there. My successors have been equally wonderful and are entitled to the same admiration, for each of them has done a remarkably fine job in clearing up the debris left from my leadership.

John R. Wyngarden,
First Presbyterian Church
Chicago Heights, Illinois

White Ribbon Pew

Dear Sir:

I have just read James A. Dillon's suggestion for a White Ribbon Pew and wonder if such a formalized procedure is necessary and if it will do no more than impress on young people that their presence in church is a now-and-then event—something special.

In our small country church in Wayside, N. J., all young people are made welcome every Sunday. Our Church school attendance averages about 90, of which 30-40 children remain for the church service. At least two selections in our song service are sung by the children. Our pastor preaches a special sermon (about eight minutes in length) especially for them. The adult members of the congregation look forward to the children's sermon and frequently remember it longer than their own message. We follow Mr. Dillon's suggestion that the children occupy the

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front pews but we do not feel that "cautions are necessary." The entire service is so meaningful and effective that the young people feel the experience is as much for them as it is for adults.

If for any reason our children were not present at our Sunday service we would miss them very much. We welcome them—not tolerate them. As Christ taught us: Suffer the little children to come unto me and forbid them not, for such is the kingdom of Heaven.

William H. Warner
Asbury Park, New Jersey

Erratum

Dear Sir:

I read *Church Management* each month with great interest, and look forward to each issue, for I find much that is helpful in it.

Errors will occur even in the best regulated systems. I am sure the error in the title of Vera Idol's book on page 59 of your February 1957 issue was unintentional. I have read *Paths of Shining Light* and have used it as a basis for my morning watch meditations at the Methodist Train-

ing Center youth institute last year.

A book entitled *Faith of Shining Light* might be a good one for some author to work on.

Ralph W. Martin, Jr.
First Methodist Church
Brocton, New York

Too Late?

Dear Sir:

One of my chief complaints on *Church Management* is that your magazine always comes so late in the month. Here the February issue comes after the month is almost gone. So it is with every month. Why not step up your process and get us your magazine at the first of the month?

Ralph H. Jennings
Jefferson City, Missouri

(The publication date of *Church Management* is the fifth day of the month of issue. We cling to the old-fashioned notion that a magazine should be published when it says it is published. Articles having seasonal interest are published a month in advance. For instance: Since Easter came during the middle of April, material suitable for the occasion was included in the March issue, which was published some forty-six days before Easter. In the present issue an article is published which deals with Whitsunday, June 9th, more than two months in advance. The Editors.)

Necessary Humility

Dear Sir:

When you presented the item of the letter of a minister to his successor in December, I was so disgusted that I did not write for fear that I might make a comment that was not supposed to come from a Christian minister! I try to keep words of criticism to myself.

Upon reading the successor's reply, however, I can not remain silent. I feel that the pastor of a church has a right to the personal respect and support of the congregation. This seems to be vital to me if the pastor is to serve all the real needs of the people. When his work is done and he goes to a new field he ought to break all ties so that the new pastor may have the same support that he himself needed. It takes a great Christian to step aside and recognize that the new man can do as well or better.

David McGregor
Cumberland Presbyterian Church
Cleveland, Tennessee

Why do we so willingly speak and talk with one another, when notwithstanding we seldom cease our converse before we have hurt our conscience?

Thomas a Kempis

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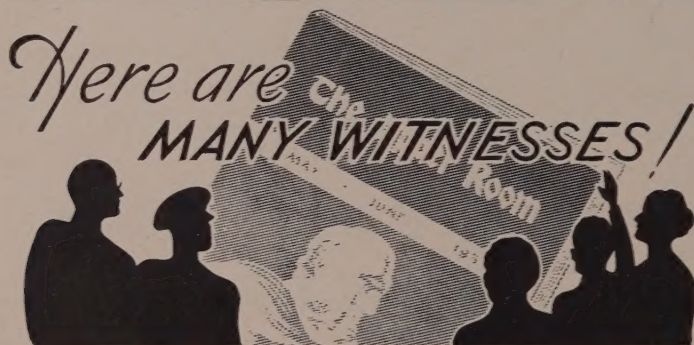
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Ministerial Oddities

collected by

Thomas H. Warner

While living in Antwerp as a spiritual teacher to the English residents there, William Tyndale was the object of intense dislike to the ecclesiastical authorities of the country. Attempts were made to persuade him to return to England. Vaughan, the representative of the English court at Antwerp, was employed to allure him. When this attempt failed, he was betrayed into the hands of the government through the intrigues of two Englishmen. Being convicted on a charge of heresy, he was condemned to be strangled and burned. The inhuman sentence was carried into effect at Vilvord, near Brussels.

* * *

The Palatinate of Durham (political division) existed from time immemorial till the year 1836. It was presided over by the Bishop of Durham for the time being, and comprised within the limits of its jurisdiction the whole county of Durham. Its possession made the bishop, next to the king, the most powerful temporal prince in England. "He had," says an old writer, "his Courts of Chancery, Common Pleas and Exchequer. He had the power to levy taxes for the defence and service of his Palatinate, to make truce with his enemies, to raise troops and impress ships in time of war. He sat in judgment of life and death, and could inflict capital punishment."

He could create barons of his Palatinate, and summon them to his councils, and he could confiscate their lands for treason against him. He possessed all manner of royal jurisdictions and rights, could coin money, grant licenses to establish castles, churches, hospitals, or other charities, could create corporations and grant markets or fairs. In short, every sort of profit, and every post of honor or service, was at his disposal. The King could not interfere with him, nor could the King's officers enter the Palatinate without his sanction.

* * *

Dr. R. L. Wagoner was at one time president of Baldwin University. In his early life he was a bricklayer. It was while laying brick during the building of the William Street Methodist Episcopal church at Delaware, that he received the inspiration which led him to study for the ministry. He was impressed with the many students attending Ohio Wesleyan University, a number of whom he learned were working their way through the university. "If they can do that," he thought, "I can do it also," and he put his thought into action.

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THE PROFESSIONAL JOURNAL OF THE CHURCHES

Church School: Educational or Social?

In the March issue of *Church Management* we raised the question whether or not the Protestant churches feel that the church school is an educational or social institution. Then we were concerned only with a local situation in which the church called its educational space assembly space to secure permission to build below ground level. Basement classrooms were not permitted by the building code of that state.

Since the above editorial was penned, Professor Wesley Shrader's article on church schools has appeared in *Life* magazine. In this he states that the Protestant Sunday school is the "most wasted hour in the week." Further discussion regarding this will be found in another column.

There is enough truth in Dr. Shrader's article to challenge all Protestants. The denominations have expended millions of dollars to produce good educational curricula. If this is wasted in local church administration, it is a double tragedy. We feel that there is enough truth in the charge to require a critical examination of the present situation.

The fundamental question is just how much the local churches value the church school. If it is simply a fine social group of adults, youth, and children who assemble for an hour on Sunday for visiting, songs, and informal consideration of religious topics, that is one thing. If the local churches feel that it is, or should be, a real educational institution, it should be organized for that purpose.

From the churches we visit, and there are many, there is much evidence to believe that few Christians think of the Sunday school as an educational institution. Most church buildings were not erected for that purpose.

Take a look at the typical church building. Can you, from the exterior, determine which part of it is a school? Some wise churches put their educational program in a special wing which does give the identification. Others erect a separate building for the purpose. In these instances you are conscious that the Sunday school is considered to be an educational organization. Most churches, however, are erected for worship, and there is little resemblance to a schoolhouse either in the building or the organization.

For a generation we have had departmentalized curricula in our church schools. Yet the number of churches which have convenient space for carrying on departmental work is comparatively small. The primary department may be broken up with the first grade in the basement, the second grade in the balcony of the church, the third grade in the first floor

dining room.

While the general school assembly was outdated fifty years ago, some churches have carried the older methods over into the departmental assemblies. Some of these take at least half of the school hour for what is called departmental worship. It is not quite that but rather an opening session with speeches, recognition of birthdays, announcements, talks by teachers and superintendent, singing of hymns, the offering, and other activities.

A half hour is left for classwork and the traffic from the assembly room to the classroom. At least five minutes of this time must be spent moving in one direction from another, taking off and putting on wraps. There is not much time left for real instruction.

The denominations have been doing splendid work in the production of educational material. But there is a great gulf between the boards of education and the local parishes. The denominations visualize homework which the local church finds most difficult to promote. The denominational leaders sense the critical need for religious literacy. This does not go to the lower levels of the local church. The minister wears his welcome mighty thin trying to stimulate educational ideals in his parish.

Perhaps it is not possible to do a good educational job in one hour each week. The Missouri Synod Lutherans and the Roman Catholics do better with their parochial school systems. But the hour now used can be put to much better advantage than it has at the present time in the average local church.

We will say that churches now building educational units are definitely helping the situation. Simply calling the building an "educational" one helps to impress upon the congregation that it is for school purposes. Architects are beginning to get the idea that a good educational building should look like a school building.

The basic resistance in the whole Sunday school situation is found with the local church leaders who have not been sold that a Sunday church school should be an educational institution and not simply a social gathering.

From Easter to Pentecost

Edward T. Horn says in his new book *The Christian Year** that the period between Easter and Pentecost, the great fifty days, was the only season which the Christian church knew during its first three centuries. The season was



Our Cover

*Zion Evangelical
Lutheran Church
Kalamazoo, Michigan*

Charles Edward Stade and
Associates, architects

A. R. Kretzman, Liturgical Consultant
and designer of the window
Giannini and Hilgart, manufacturers
of the window.

observed as one of joy and triumph. There was no fasting during these weeks, and kneeling was forbidden at all services.

We have so far departed from the early concept of the period that, many times, it offers the most difficult period in the modern church year. Churches are thronged for Maundy Thursday, Good Friday, and Easter; then come the dry weeks.

Church Management has urged for years that churches try to make these weeks more important in their calendars. There should be some way to conserve the enthusiasm of Easter until, at least, Whitsunday. They are good weeks in all parts of this continent. This year there are several special days which could be emphasized. These would include National Christian College Day (April 28), National Family Week (starts May 12), Mother's Day or Festival of the Christian Home (May 12), Memorial Sunday (May 26), Rogation Sunday (May 26), Whitsunday, Pentecost, and Children's Day (June 9).

We have commended many times the technique of a pledged attendance campaign for the "fifty" days. The basis is usually a card given each person attending the Easter services. He is asked to pledge himself to attend divine services at least once each Sunday during these weeks. He is also asked to pledge himself to read a portion of the Book of Acts each week. The Scripture references appear on the card. By reading the weekly recommendations the book will be completed by Pentecost.

These cards are available from several sources. *Church Management* can supply you with a sample if you wish one.

**The Christian Year* by Edward T. Horn, III. The Muhlenburg Press.

Selective Leadership

This story is taken from the charge given to a new pastor at an installation service which we once attended. The speaker was advising the young man on how to have a happy working church. The story was this.

A tramp came to the home of a prosperous farmer and asked for a meal. The farmer took him to a woodpile and asked him to carry the wood, piece by piece, to a new location. The tramp was

willing, went to work with zest, and soon the wood was neatly piled. Then he enjoyed a good meal. Within a week a second tramp came to the same home and asked for food. The farmer took him out and showed him the pile of wood. He asked the tramp to carry the wood back to its earlier position. This tramp complied, and the wood was again moved. The farmer was satisfied, and the man got a good meal.

The speaker looked at the candidate and smiled. "Young man," he said, "there is the secret for a happy parish. Find a job for everyone."

That may have been the way to have a happy parish a generation ago; it definitely is not true now. People are not looking for "things to do." They have many social responsibilities to claim their energy. Hours of work may have been shortened in the past few years but social responsibilities have increased. This is true in both urban and rural territories. Most responsible people are getting selective in their tasks. They are asking that the tasks given them be worth while.

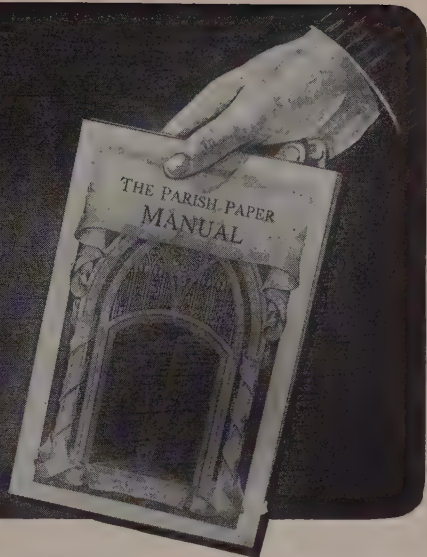
Wood-carrying tasks, for the sake of movement, make people neither happy nor spiritually strong. One has the right to ask of every project: "Is this worth the time it is going to take?" The work should have some challenge. A great deal of the nervous activities in churches reminds me of another story.

This concerns a young man and his girl friend. They went to the amusement park. She liked to ride on the carousel. Round and round they went until the boy's money was all spent. With no money for bus fare, they had to walk home. As they trudged through the dust of the fairgrounds he scolded her in these words: "There now, you have rode and rode, but where have you been?"

We believe that the time is rapidly coming when laymen and women are going to question the tasks given them in the service of the church. Is the work purposeful? Is it worth while? Does personal stewardship consist of just doing things or doing things which will help in an effective program?

There are many, many busy people who can be called for service in the local church if you can show them a job which contributes to the valuable program. There will always be people who can be challenged. But the crowded days of our age are going to make it increasingly difficult to get leaders for merry-go-round activities.

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A parish paper gives the news of the Sunday school and makes the young people conscious of their responsibility to the church.

Widen Your Sphere of Influence

A parish paper keeps you in touch with members, out-of-town members and non-members. It is your

personal representative, entering every home in the community.

Save Your Time

It makes far more pastoral calls than you can ever hope to make personally. It brings joy and comfort to the sick and shut-ins. It keeps all informed.

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Circle No. 16 on card insert

Church Management: April 1957

The Most WASTED Hour?

Virgil E. Foster

The Sunday morning church school hour has been labeled "the most wasted hour in the week" in an article by Wesley Shrader, of Yale Divinity School, in the February 11 issue of *Life* magazine. The author is not trying to damage Protestant Christian education by the negative picture he gives of Sunday schools. He tries, rather, to jolt local churches into taking drastic action toward improving their educational programs. A forthright facing of the situation will bring the acknowledgment that there is too much truth in the picture he presents to permit complacency. Severe as is his shock treatment, it is all to the good if it arouses churches to greater sincerity and thoroughness in their teaching ministry. Unfortunately, Dr. Shrader seems to have investigated more carefully the negative reports about Sunday schools than the facts about the great

strides that are being made in developing effective Protestant Christian education.

The picture of emptiness, idleness, and waste which the article presents is not new. Christian education leaders, ministers, and alert lay leaders know that some of what goes on under the name of Christian education is terribly shoddy. They know that many teachers come to Sunday school poorly prepared, if at all; that many churches are content to use inferior materials; that many parents send their children and young people to Sunday school without sowing any significant seeds of respect or expectancy. The leaders have been calling these conditions to the attention of their churches for years. Furthermore, they have been following this up with far-reaching help in developing effective educational work.

Dr. Shrader goes on to indicate some of

the things that need to be done to improve the situation, and tells of several churches which have developed effective Christian education.

The *Life* article does a most inadequate job of reporting the tremendous strides that are being made toward correcting the conditions it describes. Many churches have established Sunday schools which give an entirely different picture from the negative one given by Dr. Shrader. This is true far beyond the few churches he men-

Great strides are being made in Christian Education, claims the author, and the picture is not as black as the recent article in LIFE magazine paints it.

▼ Do these crowded, disorganized conditions justify Dr. Shrader's contention? ►





Youth
are
Learning



WHAT THEY SAID ABOUT WESLEY SHRADER'S LIFE ARTICLE.

"Dr. Shrader doesn't know what he's talking about," said Dr. Paul Calvin Payne, General Secretary of the Presbyterian Board of Christian Education. "We're not smug about our churches or Sunday church schools, and deplore what hasn't been done, but thousands of Sunday schools throughout the country are doing a remarkable job with up-to-the-minute text-books and excellent teachers."

Dr. Richard Hoiland, American Baptist education head, pointed to the "narrow framework of the article," declaring that "tremendous learnings flow" from youth fellowships, summer camps, weekday religious education programs, daily vacation Bible schools, and conferences.

Dr. Virgil E. Foster, whose article in response appears here, labelled the Shrader article "a most inadequate job of reporting," ignoring the last fifteen years of phenomenal growth.

tions in the positive part of the article, and this progress is not confined to the few denominations to which he refers with favorable comment.

For every story the article tells of children and young people giving negative testimony concerning the effect of the church school in their lives hundreds could be told of their peers in whose lives the church has been the doorway to a radiant life of faith.

In contrast with the stories of teachers who do a tragically superficial job of teaching, there are hundreds of thousands of teachers who take training for their work every year, who prepare carefully and well in advance, and whose teaching is warm with loving concern for the children or young people in their classes.

Over against the reports of poorly equipped churches are the thrilling stories of others which are spending large amounts of money to provide spacious, well-lighted and ventilated rooms for their church schools. Over half a billion dollars is spent on new church buildings each year and a significant portion of it is going into church school facilities.

There is truly a tragic amount of parent disinterest; but there is an increasing number of churches with parent education

programs which are helping families to put Christian teaching and worship at the heart of their home life.

But rather than marshal arguments to refute the picture presented in *Life*, the greater wisdom calls for the churches to look at their own programs honestly to see whether they are doing the four things Dr. Shrader suggests as being essential. Are they "strengthening their curriculum?" Are they using the curriculum materials prepare especially for them by their denominational leaders and are they using them as they are intended to be used? Are they securing "trained professional leaders?" If they cannot afford to secure a trained director of religious education, are they securing the help of professional persons to train and coach their teachers? Are they "training lay leaders" by sending them to training conferences, workshops, and laboratory training schools? Are they providing them with resource books and magazines for week in and week out study? Are they "making the home a part of the Sunday school?" Or are they among the churches who have become easily discouraged and no longer try to get parent cooperation?

The Lay Witness

At the heart of Protestant Christianity lies the faith in the priesthood of all believers. There is the conviction that even though lacking somewhat in organization, skill, and polish, the most effective witness is that which arises out of a dedicated and redemptive fellowship of believers. There is confidence that whatever this fellowship lacks in method—and it need lack nothing in method—can quickly be outweighed by the warmth of a witness born out of firsthand encounter with God in Christ Jesus and in the Scriptures.

Dr. Shrader gives the impression in his article that much of the work of lay leaders in the Sunday schools is inferior. He should remember that lay people saw the need of the Sunday school before the clergy saw it, and got the movement under way in this country nearly a century and a half ago largely without the help of the

Age Groups	Prot. S.S. Pupils ¹	Prot. S.S. Teachers ²	U. S. Population	Prot. S.S. Pupils as % of U. S. Population	Prot. S.S. Teachers as % of U. S. Population ²
Cradle Roll					
Children (0-2)	2,974,238	—	11,212,000	26.52	—
Children (3-11)	11,987,693	—	31,008,000	38.66	—
Youth (12-23)	5,356,990	606,488	28,219,000	18.98	2.14
Adults (24-over)	13,281,570	2,425,951	97,652,000	13.60	2.48

¹Based on 1955 statistics from 39 Protestant & Eastern Orthodox denominations.

8.9% of Pupils are on Cradle Roll (ages 0-2)

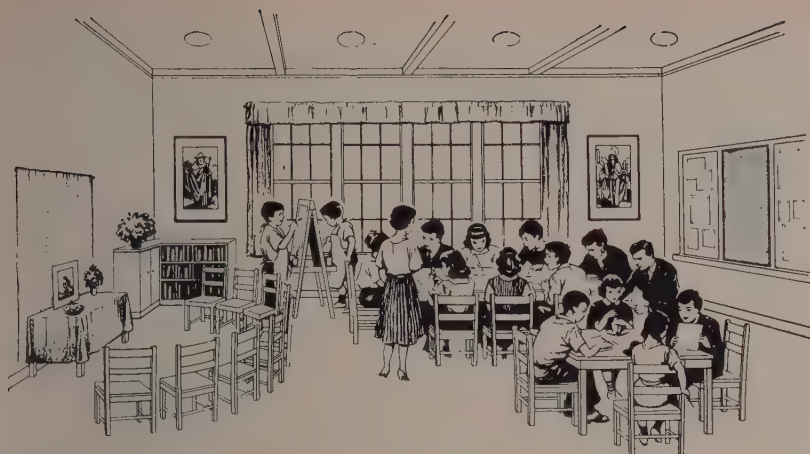
35.7% of Pupils are in Children's Division S.S. (ages 3-11)

15.9% of Pupils are in Youth Division S.S. (ages 12-23)

39.5% of Pupils are in Adult Division S.S. (ages 24 and older)

²Figures and percentages in these two columns are based on estimates by Methodist Church that 20% of church school teachers and officers are youth and 80% are adult.

Age Groupings in Religious Education



A
well-ordered
classroom



clergy and without their blessing. It was lay leaders who carried the movement forward during those long decades when there was no professional Christian education leadership.

Of course, trained and skilled lay leaders are essential. And for the inspiration of those who have let the stream of progress pass them by, let it be known that this year is the hundredth anniversary of the beginning of leadership education in the churches of America. Begun by a minister who was determined that his church should have the benefits of trained Sunday school leaders, the movement has expanded steadily through the years. During 1956 approximately 300,000 church school teachers and officers took training courses in order to acquire skill for their work.

The last fifteen years have brought phenomenal growth in leadership education. Training conferences giving basic courses for teachers have grown steadily. Workshops have been developed in which leaders analyze their own problems and learn teaching skills. Laboratory training schools and demonstration schools give leaders training through observation and practice teaching. Institutes give brief refresher training and elementary training for new teachers. Clinic teams visit churches, observe, and suggest ways of improvement. In-service training for coaching leaders on the job has been expanded beyond statistical measurement. Monthly workers' conferences and weekly departmental teachers' meetings have become effective training media in many churches.

Substance For The Witness

The *Life* article might well have pointed out that the last fifteen years have brought the most solid and extensive experimentation and development in church school curriculum in Christian history. It can be stated safely that more money and energy have been spent in developing curriculum materials during those years than in all previous years of the Sunday school movement. And this development has not been confined to the denominations named in the *Life* article.

The curriculum field has been expanded to include parent education materials, teachers' magazines, and supplementary aids. Visual and project materials for pupils have been prepared. The publication of supplementary reading resource books has expanded almost like an explosion. The preparation of audio-visual materials, guides, and equipment probably has been the most rapidly expanding activity within the church during those fifteen years.

Curriculum materials are being re-examined and revised constantly in order that they may be kept in line with the best developing insights in the fields of theology, Biblical scholarship, psychology, teaching method, and group procedures.

The denominations together have prepared a common curriculum for use in emergency areas, such as those around military establishments, and cooperate in the production of a common curriculum for vacation church schools and weekday schools of religion.

More Time For The Witness

Recognizing that one hour on Sunday morning, even though used to fullest effectiveness, is not enough, churches have pressed for more time. Many of them have extended their church school sessions to one and a half hours, two hours, and even three hours on Sunday morning. Others

have supplementary sessions during the week.

While churches are evaluating their Sunday schools it is well to recognize that the Sunday school is not the only Christian education program. Vacation church schools are steadily increasing in number. They provide from one to four weeks of concentrated Christian education during the summer.

Weekday religious education on released time had its beginning nearly forty-five years ago, but has had an accelerated growth during recent years, in an effort to give boys and girls more religious education, and in the context of their weekday life. This is not a substitute for the Sunday school, but a supplement to it. There is the added advantage that weekday schools reach many children not receiving any other religious education.

One of the significant developments of the last fifteen years has been the expansion of the church's outdoor activities and the coming of a whole new approach to Christian nurture in the out-of-doors. These are no longer indoor programs moved outdoors. They are a distinctive kind of Christian education. In 1955, over 650,000 persons went to church camps and conferences.

One of the very important phases of Christian education is the young peoples' program. Yet the *Life* article might have

Year	Protestant Pupils	Ratio	Non-Prot. Pupils	Ratio	Total Pupils	Ratio	% of Population
1906	13,152,205	100.0	1,533,792	100.0	14,685,997	100.0	17.1
1916	17,993,829	136.8	1,942,061	126.6	19,935,890	135.7	19.5
1926	19,741,339	150.0	1,297,187	84.5	21,038,526	143.2	17.9
1936	17,273,479	131.3	1,115,522	72.7	18,389,001	125.2	14.3
1945	21,426,453	162.9	3,183,550*	207.5	24,610,003	167.6	18.5
1952	28,088,726	213.6	1,908,778	124.4	29,997,504	204.2	19.2
1953	30,234,458	229.9	2,318,817	151.1	32,553,275	221.7	20.6
1954	33,445,019	254.3	2,591,919	169.0	36,036,938	245.4	22.2
1955	33,607,212	255.5	2,706,633	176.5	36,313,845	247.3	22.0

*The figure for 1945 non-Protestant Sunday School pupils is exceedingly high and is of questionable validity. The Roman Catholic Church reported almost three times as many pupils as were reported in preceding or succeeding years.

Trends in Religious Education

Number of Sunday School Pupils, Ratio of Growth or Decline and percent of total population, 1906 to 1955.



said that the Sunday evening youth fellowship represents the second most wasted hour of the week. Many youth groups do waste their precious opportunities on Sunday evening. On the other hand, the phenomenal growth of the youth fellowship movement across the world would never have come through any desire to gather at the church for "horseplay" or to huddle around the radio and TV for shudder-and-shiver mystery programs. In their youth fellowships, young people who used to be thought of as "the hope of the church tomorrow" are having a profound experience of being a vital part of the church today. To be sure, many youth groups have poor leadership and accomplish little. But the drive behind the Christian youth movement is a deep concern for the discovery of the meaning of life, and for the responsibilities of a Christian in the modern world. There is endless testimony to this effect from young people themselves.

Church school, youth fellowship, camp, vacation church school, weekday school,—wasted? They can be. They are in some places, sometimes. But they are also among the serious hopes for a Christian, peaceful world—when the people of individual churches take their Christian witness seriously and use the best materials and leadership training available. If Dr. Shrader's article contributes to that end it will perform a great service.

THE
AUTHOR



VIRGIL E. FOSTER

Dr. Foster is Editor of the International Journal of Religious Education, and the author of a recent book, **How the Small Church Can Have Good Christian Education**. Previously he had served pastorates in Illinois, Missouri and Massachusetts, and as director of religious education for the Congregational Christian Church in Iowa.

	Per cent of Camps and Conferences	Per cent of Campers and Delegates	Per cent of Leaders
Camps for Children under 12 years	27.41	22.61	24.9
Camps for Junior Hi's, 12-14 yrs.	41.41	49.94	55.54
Camps and Conferences for Youth, 15-23 yrs.	23.62	21.60	18.07
Conferences for Adults	7.13	4.29	1.35
Family Camps	.69	1.55	.14

Age Groups	No. Camps and Conferences		No. Campers and Delegates		No. Leaders	
	Denoms. in Div. of Ed.	All U. S. Relig. Bodies	Denoms. in Div. of Ed.	All U. S. Relig. Bodies	Denoms. in Div. of Ed.	All U. S. Relig. Bodies
Children under 12 yrs.	1,284	1,510	107,406	134,166	13,423	15,848
Junior Hi's, 12-14 yrs.	1,958	2,302	237,234	296,339	29,928	35,335
Youth, 15-23 yrs.	1,117	1,313	102,656	128,172	9,737	11,496
Adults, 24-over	337	396	20,379	25,456	726	858
Family	33	38	7,363	9,198	74	88
Total	4,729	5,559	475,038	593,331	53,888	63,625

Summer Camp and Conference Statistics

TOWARD UNITY

The Council of Churches in Pittsburgh, Pennsylvania, has taken a step that might well be copied in many other communities. In purchasing a building for the express purpose of providing a community Protestant center, the Council hopes to provide a symbol of Christian unity and cooperation, a downtown center for church activity, and a headquarters for church organizations and agencies. Plans call



for development of a chapel, assembly and committee rooms, and, of course, offices. Space will be rented on a co-operative basis, with an estimate that costs will be 60% of similar commercial rentals. The building is air-conditioned, with modern lighting and decor.

By bringing together under one roof denominational leadership in the area, the Council is certain that a united Protestantism will prove to be an effective witness.

The Ethics of the Parsonage

William H. Leach

The minister, his wife and his children are in the world, but they occupy a unique position which sets them apart and, perforce, modifies their conduct.

This article deals with the minister and his family in their social relationships. Most ministers marry. The majority of them have children. They live in parsonages, manses, or rectories. The family of the minister have very definite relationships to the church which he serves. Much has been said about these relationships, but a surprisingly small amount has ever been put down in black and white regarding them.

We could discuss, pro and con, for a long time the advantages and disadvantages of marriage and family for a minister. Unmarried, he has an economic freedom which the married man cannot possess. In a day of pressing economic conditions this may mean a great deal. Obligations are quite apt to still the voice of the prophet. On the other hand, the minister, unmarried, may have a very lonely life. Like every idealist who must deal with practical affairs, some retreat, a place of understanding and sympathy, is almost necessary for existence.

A happy marriage, one in which there is understanding of the purpose of the church and the intent of the ministry, coupled with a desire to help both the husband and wife reach the highest plane of happiness in human service is the objective to be sought. Some marriages approximate this; some fall far below it. There are ministers who are sufficiently strong to rise above unsatisfactory marriages. But the average minister is a better preacher and pastor because of a congenial home.

It is necessary that the wife understand the husband and the work he is trying to do. I think that it is equally important that the husband try to understand the position of the wife and try to help her to realize her ambitions. I am hoping that many ministers' wives will read this article. If they do, I am sure they will appreciate this word which is put in for a two-way appreciation. Thousands of wives of ministers read *Church Management*. Occasionally, one sits down to write the editor. I have seldom received a letter but that it indicates understanding and sympathy with the situation. As a class, ministers' wives must be a fairly noble one.

I recall a letter which one woman wrote me in which she discussed the problem of the wife. Her analysis is so correct that a few lines must be quoted.

First of all, let me say that the life of the minister's wife is a lonely one. She must not have inti-

mate friends within the congregation. Her husband is a busy man with little or no time to give to her or the family. Because of her position she can never be a real part of any group within the church; they never can seem to forget that she is the minister's wife.

It takes so little to keep most ministers' wives happy. They knew what kind of a life they must live before they married. They married because they loved the man. They will be content and happy so long as the man makes them feel that he loves and needs them.

Ministers, usually, do not have much in worldly goods or social standing to give the women they marry. The minister is the servant of the church; restrictions are necessarily placed upon the wife and children of the parsonage. What other reason than love can any woman have to marry a minister? Perhaps, though, there is another one. She will care for the Church and have an affection for its work.

What kind of a woman is best suited to be the wife of a minister? That depends entirely upon the minister. There has been no cut and dried formula which will work

in every case. Need she be young or mature? Should she be rich or poor? Should she be aggressive or retiring? No one can give specific answers to these questions.

A seminary professor of mine made it a point to lecture once each year on the preparation for marriage. He never missed this particular item: "Young gentlemen, always marry for love—that is, the first time."

In Scotland I read the plea of a Lord Sands that the person seek a woman of means so the parsonage might have some furnishings which the poor parish could not supply. Wealth should not stand in the way of a happy marriage, but we can repudiate any suggestion that the preacher should follow, as a principle, the advice of Lord Sands. There are situations where a wife of wealth might be more of a liability than an asset.

Essential Qualities

The minister's wife should believe in her husband and in his work. Some ministerial marriages do not have this foundation. The result is usually discouraging. Both husband and wife try to brave the thing through. They assert that the church hires the minister but has no claim on the wife. This position is difficult. The minister who tries to face the world with a wife who has no confidence in the work of

WILLIAM H. LEACH

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the church will have a difficult time.

Her own life should express those qualities of character and sympathy always vital in a life of culture. Like Caesar's wife, she should be above suspicion. The qualities may express themselves in leadership, but much more they will be reflected in the life of her husband and her children.

Her emotional life should be so well established that she is free from the bitterness of prejudice and hatred. Unquestionably, the minister should confide in his wife, but he can do so only when he is sure that she is emotionally stable enough to help him with his problem. She should have the ability to look at the parish objectively and not to become the center of any church bitterness.

She must have some ability as a housekeeper, for even though the income permits the employment of a servant, still the burden of housekeeping falls upon her.

She should have a fair degree of education and the culture which such education usually indicates. Probably it is not essential that she be a scholar of the Bible or church administration, but her instinct and her training should equip her with a good picture of the preaching and pastoral task which lies upon her husband.

She should like people. I do not mean in the sense that she patronizes them. Possibly this has been overdone. But if she has a genuine affection for "folks" she will find her place in the church whether or not she becomes the president of any of its societies.

She should have a fair degree of versatility. She will have many opportunities to use this ability during her career. I think that she should enjoy using it. She will probably have occasion to use it to help her husband out of some mistakes which he makes.

What kind of work should she do in the church? That depends on the church. That is where her versatility comes into play. She will not always play the organ or lead the choir. Yet in many instances she may do one or both of these. There will be times when the minister's wife should be excused from any specific duties, that she may give her time to her own babies and her home. For she must be a mother first and a church worker second.

She must be a pleasant hostess. There will be guests. The poorest parsonage must make room, occasionally, for the guest. Playing the part of the hostess is not a matter of having much; rather it is a matter of a smile and a spirit of cheer.

The Family in the Parsonage

Our subject is much broader than merely the discussion of the qualities for the wife of the minister. It involves the family in the parsonage, including the preacher, the wife, and the children. It includes also the attitude of the congregation toward the minister's family and their

place in the communal life.

The children of preachers have usually given a pretty good account of themselves. The list of illustrious men and women who claim ministers for their fathers is long. So far as this writer knows, nobody has ever tried to compile a list of children of ministers who have gone wrong. Perhaps if this were done, the halo of parsonage life might be somewhat dimmed.

I have occasionally found one. The editor of a metropolitan daily has confided that the years he lived with a relative, a minister, gave him a definite prejudice against religion. A professional singer has volunteered that she spent so

O, if men bestowed as much labor
in the rooting out of vices, and the
planting of virtues, as they do in
the moving of questions, neither
would so many evils be done, nor
so great scandal given to the world.

Thomas a Kempis

much time in church as a child that she never goes now. A professed atheist has told me that his resolution to debate religion came from the arbitrary manner of his ministerial father in denying the right of free discussion in the home.

The truth of the matter is that ministers' offspring are influenced by the same psychological laws as other children. The parents hold the destiny of the children in their hands. Perhaps a heavier burden rests upon the preacher and his wife to give their children a normal opportunity for expression than is found with some other groups.

Honesty and genuineness are necessary in family life. Children cannot but react unfavorably to repressions placed upon them for effect.

"You mustn't do this, for the congregation will not like it," is the kind of advice which will be resented by any normal child. Restrictions based upon sane grounds of morality make quite a different proposition. The advice that the child must so live that offense shall not be given to the most insignificant person in the congregation cannot build character in the youth. The parents owe it to their children that they be free from this hypocrisy.

There are some people who feel that they are self-appointed guardians of the Almighty to see that the minister's children do not injure the property in any way. The minister must not permit such persons to dominate the situation so that the natural freedom which is the birth-right of the child is lost.

There are both advantages and disadvantages in being born in the parsonage. A writer in *Church Management* summed up the situation in this way:

Pro

1. The child is born in a home which takes marriage seriously.
2. He is almost sure to be exposed to a healthy amount of literature.
3. His secular and religious training is assured.
4. He is going to be forced back upon his own resources to establish himself in business or profession, as the minister has no business resources to leave the child.

Con

1. Economic limitations.
2. Temptation to be a goody-goody. (Repressed to fit needs of the congregation.)
3. Temptation to be a leaner. The minister usually is entitled to certain unearned discounts, and children may inherit his desire for them.
4. Seeing too much of the inside machinery of the church to keep faith in religion.

It seems to this writer that one great asset is missing in the above list. That is the advantage which comes to the children of ministers through social contacts with guests who may come to the parsonage. From all parts of the world, these folk come. The children sit at the table with them and participate in the table talk. Many ministers make it a point to have the children take a part in the conversation. This asset is almost sure to aid in bringing to youth the "large view."

The relationship of the parsonage to the minister is quite simple. The church owns the home which it places at his disposal. It is given as part compensation for services. He has the same relationship to it as he would to a house he might rent. But, on the other hand, he should have the same freedom for security in family life. Church and minister can be agreed on this.

On the other hand, only common courtesy decrees that the hospitality of the parsonage should be extended to aid the program and work of the church. Many churches abuse this courtesy. During social functions at the church, women may feel free to run into the parsonage, taking whatever fancy desires and playing havoc with personal possessions. It is embarrassing to protest. But no wife likes to see a cherished bit of china carried carelessly across the church lawn and placed in a hazardous position on a shaky table. Many times it requires some strategy to keep this from happening. Where strategy will not work, try a good lock and key.

The solution to many of the abuses lies in the presence of some understanding individual who can explain, much better than the members of the minister's family, that the private possessions of the family must be respected as the private possessions of others.

Perhaps too much space has been given to this side of the picture. The abuses are not as many as some would have us believe. Most wives of ministers will testify to lasting friendship formed between themselves and members of the congregation. These friendships more than compensate for the few abuses of privacy which may have been experienced.

Family Privacy

It is more difficult to protect the private life of the family than its chairs and dishes. The minister may be the servant of the church, but before he became a minister God made him a man, and his first responsibility before God is to protect that manhood. He is a husband and father as well as a minister, and he has the obligation to fill the functions of that relationship. Ministers are busy men in these days, but the minister who allows himself to become so busy that he cannot play the part of a husband and father is just too busy.

Some ministers make it a point to reserve one night each week which is spent at home or with members of the family. Perhaps the minister and his wife spend it together. The children may be included. If the home is sufficiently secure from intrusion, the time may be spent there. No committee meetings should interrupt. Emergency calls only should be permitted to intrude in this hour.

There are vacation weeks when family ties can be still further strengthened. They are threatened, however, by the new emphasis on summer training schools for ministers. It is not an easy matter to balance the time between church and family. Yet the obligation rests upon the preacher so to organize his time that his family shall never suspect that they are merely incidental to his ministry to the congregation.

I was once the Sunday guest in a rather modest parsonage. There were four small children ranging from two and a half to ten years of age. The wife had no maid to help her with her work. The husband was busy with the affairs of the morning service. I was surprised to find the children neatly washed and dressed at the breakfast table. The service was in good taste and orderly. I excused myself as soon as I could and went to my room. When I entered the church for the morning service, I found the wife attractively dressed, sitting in her accustomed pew. The children were in their respective classes in the church school. To my mind this was a modern miracle. How could any woman do what this one did?

Few could. I wonder if anyone has the right to expect it. Economic restrictions do not always permit help in the home. In such a case, one may expect the wife to do the almost impossible.

Where there is no money to pay for help, various short cuts must be used. The

husband may have to don an apron and help with the dishes. Or he may take his turn at the washing machine. Running the washer is hardly compatible with the dignity of the clergyman, but who in the congregation can object if his pay is insufficient to employ help to aid his burdened wife?

Many times the solution is found by taking someone into the home for a period of time. It may be a schoolgirl who needs a home while completing her course. Or it may be a widow without resources who can give sufficient help to justify the expenditure for food and lodging. These are not ideal solutions, but they do fill the gap. These are very necessary if the wife is expected to share in the pastoral tasks of her husband.

Entertainment in the Parsonage

The most modest parsonage has the responsibility of social entertainment from time to time. Various groups from the church will come as guests for business and social meetings. The spirit of hospitality must prevail, but there is no need to feel that a heavy investment must be made in refreshments. Wafers and coffee or, in the case of the young folk, wafers and milk chocolate can add to the friendliness of the occasion.

It is well to open the parsonage, once each year, for an "open house." New Year's day is a splendid time for this. For most people it is a holiday. The open house on this day may be conducted from three to five in the afternoon and from eight to ten in the evening. A committee from the women's organization in the church may very well help the ministerial family with the preparations and the execution of the plans.

It is vanity to desire to live long,
and not to care to live well.

Thomas a Kempis

Some ministers make a practice of having the official board at the parsonage once each year for a more formal dinner. This is almost impossible without outside help. Some good caterer or experienced cook and server can usually be employed for the day to help with the service.

Then there are the many little informal committees and groups which naturally gravitate to the minister, his wife, or his children. They do not require much in preparation. Their visits mean friendship, laughter, and good fellowship. Out of such gatherings intimacies grow. They are to be encouraged, for it is in groups like these that we find the qualities which make life worth while. One may argue against the minister's family's showing partiality. But normal social progress almost demands these close friends who understand

our problems. They help the preacher's folk to be "folks."

Compensation of Family Love

Perhaps we have put too much emphasis on the lack of material wealth in the preacher's home. There are always compensations where there is mutual understanding and trust. In a past issue of *The Ladies Home Journal* Dorothy Thompson, in two paragraphs, gives two sides to parsonage life. First she emphasizes the poverty; next she mentions its beauty and its warmth. She says:

I think very often, these days, of my own childhood in an upstate New York Methodist parsonage. According to the standards of today, it was a childhood extremely limited, and even impoverished. I am sure, for instance, that the food that we had to eat was deficient in the properties which are recognized today as essential for a "minimum standard" of nourishment for relief cases. A green vegetable in winter was unknown, and an orange was a Christmas treat. We shuddered through the winters with continual drippy colds, sheltered in stove-heated houses, or houses warmed by hot-air furnaces that concentrated the warmth in the lower floors and left the bedrooms icy. And the preacher's children suffered many a school humiliation from having to wear unbecoming clothes, cut down from their elders', or handed down by a distant cousin.

Yet my own childhood was bathed in warmth and light, which was nothing but the irradiation of a beautiful personality, a man whose whole being was warmth and light: my father. His intimate belief in the goodness and justice of God, his unconquerable faith in the inherent decency of men, made him a creature radiating cheerfulness, even gaiety, turning every misfortune into a challenge or an only half-rueful joke; or, if it were a real misfortune, like the death of my mother, accepting it with a sweetness that was eternally impressive. And when he died, hundreds of people came to his funeral, not because he was "successful" and a celebrity—he never was—but because they loved him. His was the liberal spirit. Liberal, in the sense that we use the word when we speak of "liberal arts." Humane, rooted in humanity, caring for human beings, not as producers, or consumers, or workers, or employers—but as human souls.

That Insistent Photographer

I Went to Three Weddings

Friedrich Rest

Recently I had the privilege of witnessing three weddings in churches of as many denominations. Aside from expected blessings I came away from all three weddings, strangely enough, with a wish that grew out of one common irritation, the flashing of bright bulbs.

I wished I could say to every enterprising photographer, "Marriage is not to be entered into unadvisedly or lightly, but reverently, discreetly, and *without flash bulbs*" (Italics Mine!).

It would be difficult to say which of the three photographers violated most the unwritten rules of good judgment. From one wedding, I have an unforgettable mental picture of a photographer in a

Seriously, many ministers do not permit photographers to take pictures during the wedding. The exact rules differ somewhat from place to place throughout the country. Acceptable lines which can be drawn most easily seem to be the following: Not to permit any pictures during the wedding until the recessional, and then only from in back of the church; or, in slightly less strict fashion, permission is granted in some churches for one picture of the bride as she comes out of the narthex. Whenever such a rule is put into practice a standard procedure is to regroup people after the wedding for the pictures. When "candid" shots are desired, we have even asked the people standing outside of the church after a wedding if they would come back into the church for the posing of pictures. When such a group has finished cooperating with the photographer and the bridal party, I usually explain that since it is at least doubtful if the flashing of bulbs is consistent with the reality and dignity of the marriage vows spoken in solemn ceremony, I am sincerely grateful to them for reassembling themselves.

To make sure that there is an understanding, many ministers explain such a basic attitude to the bridal couple when they come for premarital instruction and counselling. Sometimes it becomes necessary to talk with the ushers at the wedding rehearsal so that they may be prepared for a quiet word to uninstructed amateur photographers.

While the absence of flash bulbs may not cause a person to say, "This was a beautiful wedding," I have never heard a similar enthusiastic comment after a wedding characterized by a rising photographer and blinding flashes.

CHRISTIAN ETHICS

In some churches more formal
It's considered abnormal
To stray from the ritual decreed:
But to bomb a whole city
(If it's done with great pity)
Is a moral and spiritual need.

—Graham R. Hodges
Watertown, New York

THE AUTHOR

Dr. Rest is the author of **Our Christian Symbols and Worship Aids for Fifty-two Services**. He is pastor of St. Paul's Evangelical and Reformed Church, Evansville, Indiana, a member of his denominations Committee on liturgics, and the Department of Worship and the Arts of the National Council of Churches.

white sports shirt kneeling in front of the altar, taking several pictures of individuals solemnly participating in the beautiful and moving procession. I remember another photographer walking to the back of the church, emerging mysteriously in record time from the sacristy and ascending into the choir loft in front of all, blinding more than once not only the people in the wedding party but the relatives and friends near the front as well. Of course the photographer didn't remain standing on a chair in the choir loft. Nor did he sit inconspicuously for the remainder of the service. He had his job to perform. When the recessional started he was waiting in back of the church, ready to flash pictures of each smiling couple. One might think that a large number of pictures taken during the wedding itself would eliminate the necessity of taking pictures in the church after the wedding. Brace yourself—the numerous pages in the large, impressive, white book which the photographer was joyfully compiling were not easily filled, since every step needed to be perpetuated in minute detail!

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A Mother Transforms A Prison

William C. Skeath

Over one hundred years ago an Englishwoman, a "Friend," braved prison and Parliament to bring light to those in dark despair.

The woman was about thirty years old. Her blond hair was drawn behind a lace bonnet, from which a few curls escaped to fall gracefully over her high forehead. The attractiveness of a tall, well-formed figure was not entirely concealed by the somber dress which proclaimed her a "Friend." Her features possessed a subtle charm, which together with a graceful poise proclaimed her a woman of culture, a woman sure of herself and knowing of what she spoke. Addressing a group of serious looking men, she was saying emphatically, "Thee must build NO dark cells!"

The group was a committee of the House of Commons investigating England's prisons. They had called Elizabeth Fry—the first woman ever to be called to consult with such a group—to express her ideas on the conduct of Newgate Prison. They listened attentively as she told them: "You must abolish solitary punishment cells. You must do away with cruel and unnecessary labor, substituting for it work directed to useful purposes. You must separate the novice from the vicious criminal!" She spoke with such conviction that the men had to listen to her new and radical ideas. How she came to those convictions—which seem so trite to modern ears—unheard of before this time, is well worth the telling.

Now there had been nothing in the early years of her life to forecast such intense interest in penology. Betsy Gurney had been a care-free child, romping exuberantly over her father's estate, or playing in the nooks and corners of Norwich Cathedral. Later she was a frivolous but beautiful girl with a wealth of saxon hair, fond of gay colors, of music and dancing.

She had delighted in flirting with the young officers who came to dine and dance with her six sisters. Her greatest joy was to gallop wildly over the fields on one of her father's horses, her blond hair streaming uncontrolled over her scarlet cloak which she usually wore.

But this harum-skarum girl had—unknown to the casual visitor—a serious side to her nature. It never occurred to those who thought her light and frivolous that a sober nature lay behind that hoydenish exterior, or that a warm and generous heart beat under the folds of her scarlet cloak. Yet a glance at her diary reveals a generous and sympathetic nature in almost every page.

"I am a bubble, a fool,—idle, dissipated, stupid—all outside and no inside—merely a contemptible fine lady, . . . I am now seventeen and if some great and kind circumstance does not happen to me, I shall have my talents prove a curse instead of a blessing." So, at seventeen, reads her diary. The "great and kind circumstance" for which she longed was nearer than Betsy dreamed.

The circumstance occurred—of all places—at "Goat's." The Gurney family were liberal Quakers. While subscribing to the Quaker principles, they did not use the conventional Quaker mode of speech, nor did they adopt the somber Quaker dress. But John Gurney did insist that his motherless children attend the Friend's worship at least once on Sunday. The meeting place was located on Goat's Lane; "Goat's" her diary calls it. All seven of the sisters, especially Betsy, dreaded the tedious services held there. All their diaries speak of the meetings as "dis," an abbreviation for disgusting.

Sunday, February 4, 1795, dawned

clear. The weather that day offered no excuse for absence from "Goat's." Betsy, at first, was inclined to plead a headache and so have an excuse for absence. But her father had been commenting quite recently on her frequent absences of late. Also, William Savery, a Friend lately come from America, would be there. He probably would speak. That would add some variety to the service. But most of all there were the new shoes she wanted to wear; purple shoes they were, with bright scarlet laces. She decided to go to the Meeting and in company with her sisters started for Goat's. When they got there, they were ushered to a pew in the front row facing the ministers' gallery. And in the center of the pew, in full view of the elders' section, sat Betsy!

Yes, Savery was there. He had intended to remain silent at this Meeting. But right in front of him was the pew filled with the gaily dressed sisters. Flaunting him were the purple shoes and their scarlet laces. The contrast of the brightly clothed sisters with the usual somber garb of the other attendants at the worship was more than he could take. Shocked beyond measure he wrote in his diary; "I thought it the gayest Friends' Meeting I ever sat in and was much grieved to see it."

"I expected to pass the meeting in silent suffering," wrote Savery. But really, how could he? There in front of him sat Betsy looking down at her purple shoes. In pleasant vanity, she turned her foot this way and that, evidence of boredom in every action. Savery stood it as long as he could. But finally "believed it meet for my peace of mind to stand up and speak." Speak he did: for two hours and a half, the local report of his speech tells us.

Now to the amazement of her sisters, Betsy, who had always been bored by the Meeting, sat spell-bound! She found herself listening to a voice "resonant and musical, with something to say and great feeling in saying it." One sister says that Betsy cried most of the way home. It is the turning point, the kind and great circumstance for which she had longed. Soon she is writing in her diary, "I know now what mountain I must climb. I am to be

THE AUTHOR

Mr. Skeath is a Methodist minister, presently connected with the Quarterly Conference of the Methodist Church at Millersburg, Pennsylvania. The author of several volumes of devotional material, he also does freelance writing for a number of religious periodicals, and has written for American Baptist Association periodicals.



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a Quaker!"

Within the year she had married Joseph Fry, and had moved to London. She had become an active member of the Quaker Meeting, quick to respond to appeals for worthy charity. Then, when she had reached the age of thirty-three and was the mother of three children, she was confronted by her destiny. A member of the Friends' Society suggested, as an avenue of service, the deplorable condition of the women in Newgate Prison. Elizabeth visited the prison and saw for herself.

Newgate today would be called a "tough prison." The general plan was that of a central quadrangle with wings on each side. In the center of the main building was a plain chapel. Under the chapel were the solitary confinement punishment cells. These cells were horrible, very small in size and lined solidly with heavy planks studded with large spikes. Prisoners involuntarily shuddered at the sight of them. The central section was for male prisoners. A small wing on the left was reserved for debtors, while the right section was reserved for the women. Attendants throughout the entire jail were men; even the women's section was in charge of men.

The women's section was planned with six wards and a surrounding yard. Into this section were herded all the women no matter what their crime or age. Women who had children under seven years took their children to prison with them. At one time there were one hundred and ninety women and one hundred children in Newgate. No bedding or clothing were supplied. Those who had no outside friends to supply them were soon unprotected against nakedness or cold. Girls of twelve and women of eighty, hardened criminals, prostitutes, feeble-minded, insane—all were herded into this place of torment.

In February, 1813, Elizabeth made her first visit to Newgate. She made the unusual request that she be permitted to visit the women in the prison unhampered by the usual guard. Once a governor of the jail had tried to enter the yard unguarded with disastrous results to his dignity and his clothing. Still the request was granted, though with grave misgivings. It would,

thought the governor, teach this naive Quaker lady an unforgettable lesson.

They watched her enter the prison yard, amazed that she was not molested. Soon she was surrounded by the women, only her cap showing above the crowd. She spoke quietly to one mother who seemed to be a leader: "I am a mother, as I see you are. I am come to help you and your children." Then, sensing co-operation, she led them to a more secluded place in the ward. Here she knelt down and prayed briefly for them and their children. She followed the prayer by reading a passage of scripture. This done she withdrew, promising them a speedy return.

In four days she was back again with clothing for the children. She at once organized a school, selecting the more capable of the mothers as teachers. Then she set the women to work, sewing, knitting, making garments for the women and the children. This very quickly developed into a small business in which articles not immediately needed were sold at a small profit. She arranged the more willing into self-governing groups offering rewards for good work and conduct. In a short time, to the amazement of the prison authorities, the women's ward was changed from a bedlam into a place of order.

Thus, without ostentation, began a work which was to become a wonder of the century, work which was to take her from prison to prison, and into courts and parliaments, and finally make her name known through all Europe.

At that time England had two methods of disposing of surplus prison population. First was the death penalty. Even children were hanged for some crimes. Second was the deportation of undesirables to Australia. The days and nights before the sailing of a convict ship were usually marked by violent outbreaks and riots. For the conditions prevailing among the women about to be deported were simply horrible. The poor women were put into irons, herded into open wagons, and driven to the ship amid the scurrilous jeers of the crowds which lined the streets. Once on the ship, they were huddled together, with insufficient clothing, miserable food, and no work for hand or mind

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while the ship tossed its dreary way to distant Australia.

Elizabeth volunteered to accompany the women to the convict ship, provided certain changes were made in the technique of the operation. The women were not to be chained while on their way to the ship. They were to be taken in closed carriages, thus avoiding the humiliation of a public spectacle. On the ship the women were to be permitted to organize into work groups and school on the same pattern as their prison life. With considerable hesitation the authorities agreed to the suggestions.

So, Elizabeth was present at the early hour of the departure. She rode with the women in the carriages to the prison ship. She assisted in setting up the school and work groups which were to continue through the voyage. When she bade them farewell the women's eyes were filled with tears and they stood in awed silence. It was strange contrast to the riotous scenes of previous sailings.

Her heart was filled with joy. She had found in Newgate conditions of cruelty, injustice, and ignorance. By the exercise of Christian sympathy and the application of common sense she had alleviated those conditions. So when she was called before the committee of Parliament she had her answers ready.

There must be no dark solitary confinement cells. These had not worked. Instead of a reformative measure, as John Howard had imagined they would be, they had become purely punitive. There must be no idle prisoners, nor prisoners doing useless tasks. Work must be provided such as will restore their self respect and bring some return for their labor. Criminals must be classified; first offenders must not be thrown into the same cells with hardened criminals.

And after more than a hundred years these recommendations remain the goal—unfortunately not always attained—of all penal codes even to this moment.

PRAYER FOR MOTHERS' DAY

O Lord God, on this special day set aside to honor the mothers who bore us, let us remember Mary, the mother of Jesus, who loved and prayed and sorrowed like all mothers immemorial. Comfort those women upon whom the crown of motherhood has not been bestowed. Give men understanding of women, to help them hold the torch of womanhood high that they may pass on the gospel of Jesus Christ to their children. Above all, we ask that each and every one of us, both young and old, rededicate our lives to maintaining and furthering the faith of our fathers and mothers. All this we ask to thy glory. Amen.

Millicent Tralle

Here is an idea for Bible study

Bibles and Babies

Edith Limer Ledbetter

"I don't know when I have had such a thrill as I had that morning, watching those young mothers, with their Bibles and their babies in their arms, coming to the church from every direction. And on a weekday, too!"

It was a photographer who spoke. He had been asked to take a picture of the Tuesday morning Bible class of the Viers Mill Baptist church, and he was talking over the experience later. For mothers will come out during the week to study the Bible. For three winters, Viers Mill has

"Start at the beginning of the Bible," they all agreed. So in September of 1953 the class was opened with the story of creation. Thirty-two mothers completed that course, in twenty-five class sessions. The teaching process took many forms. Often a large group would go on the platform, and give vivid portrayals of the events in those long ago days.

Through April and May the class was turned into a vacation Bible school clinic. This gave an excellent foundation for a well-planned school, that had an enroll-

The Pastor's Wife

This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

proved it.

Viers Mill Village is located in the mushrooming suburban area around our nation's capital. Thousands of attractive one-family homes have been built here within the past eight years; most of these have been sold to young veterans, with families of young children. Thus there was an overwhelmingly large percentage of little ones in the Sunday school organized here six years ago by my husband, a Baptist minister.

Many young fathers and mothers, who had never taught, had to be pressed into service to care for the teaching of these children. "But we should be studying the Bible ourselves, instead of trying to teach it!" That was the constant cry.

Out of this yearning for Bible training has grown the Tuesday morning Bible class for mothers, which meets at 9:30 each week, when the older children are off to school. The pre-school children are brought to the church, and placed in the nursery department rooms. Two mothers, chosen alphabetically, take their turns in keeping the children. These two receive a private class session after the others have gone home.

"What part of the Bible do you want to study?" I asked, when plans for the first class were made.

ment of 272.

In the second year thirty-eight mothers enrolled, and the discussions began with the times of Joshua. The third year these eager students opened their studies in the opulent days of King Solomon, and completed the study of the Old Testament.

Now they are entering a new year of adventure in God's word, with the scene opening in the village of Bethlehem. With three years of background study the life of their Saviour will have a new meaning.

For all of life these young Christian mothers will be better fitted to serve in churches somewhere, because, each Tuesday morning, they are sacrificing their home duties to come faithfully to God's house, with their Bibles and their babies.

EDITH LIMER LEDBETTER

Mrs. Ledbetter is a wife and a mother of ministers, a native of New York City and has taken studies at Andover Newton Theological Seminary. Her husband is minister of the Viers Mill Baptist Church.



Economy



In Small Church Construction

Edwin A. Lane



Top:
Christ the King
Lutheran Church,
Eastgate, Washington.

Architects: Grant, Copeland and
Chervanek. Cost, \$31,423.

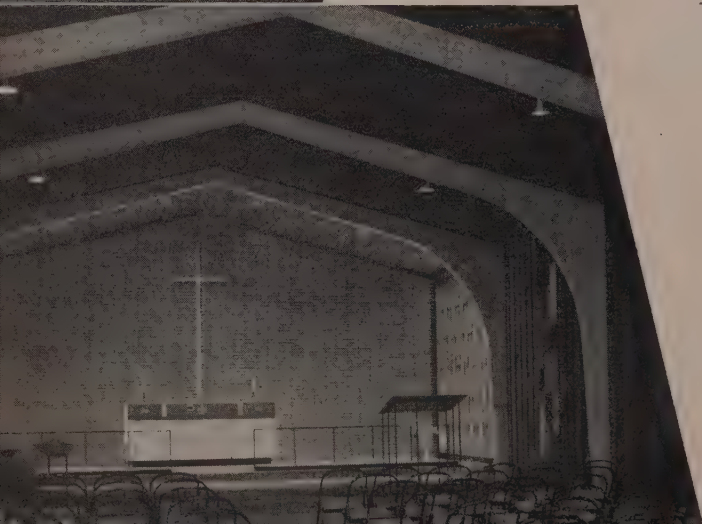


Above left:
Pilgrim Lutheran Church, Bellevue,
Washington. Architects: Grant,
Copeland and Chervanek. Cost,
\$28,500.

Left:
The Baptismal font, Pilgrim Lutheran.
Note the chancel natural lighting.

Below:
A full view of the Chancel, Pilgrim
Lutheran Church

The room will
be converted
to other uses
when a larger
church is
built.



In an age of rising construction costs combined with the pressures of more needed building space to accommodate increases in church membership, the small church is often caught in the pinch between its building needs and its financial abilities. The pinch is further heightened by the developments in education philosophies in recent years which call for much more floor space for each pupil.

There is neither a simple, a complete, nor a single solution to these problems. In previous issues we have carried articles on pre-fabricated construction as one technique which might be used. Pre-fabs have both advantages and limitations, but they are not the only way to achieve savings in construction costs. In this article we present two small church buildings which are specifically designed by the architects, Grant, Copeland and Chervanek of Seattle, to meet the needs of a small congregation with limited financial resources. Both churches are Lutheran, Missouri Synod. The Pilgrim Lutheran Church in Bellevue, Washington provides a single building to meet the immediate needs of the mission for a place of worship, a parish hall, and a Sunday school. A larger church building and a parsonage are scheduled for future construction. The presently completed building was constructed for \$28,500, or \$10.68 per square foot. The Christ the King Lutheran Church in Eastgate, Washington required a church seating about 170 persons, a parish hall, Sunday school facilities, and provision for future construction with the growth of the congregation. A parsonage was also built at a cost of \$16,000, but this is not considered in this article. The church was built at a cost of \$31,423, providing 3,531 square feet of usable area at a cost of only \$8.90 per square foot.

Here is a more detailed description of each of these churches:

Small congregations, in new communities or old, can build beautiful structures at an amazingly low cost per cubic or square foot, by intelligent planning, and the use of unusual design and materials. These churches have proved it!

Christ the King Church

This church was built in Eastgate, Washington, a rapidly growing suburban community located ten miles east of Seattle and Lake Washington. Primarily a residential community which was created in the midst of an undeveloped and sparsely populated area, Eastgate residents had no worship facilities nearer than Bellevue, Washington, some seven miles away.

The site selected comprised approximately one and one-half acres in the heart of the new community. The church is located on the summit of a hill some 120 feet above the approach to the district. This provides a panoramic view of the Cascade mountain range and also places the church in a prominent and dramatic visual position in the community.

The congregation presented the following needs as the base requirement, permitting the architect freedom in design and aesthetic treatment—which turned out to be quite satisfactory. The requirements were: (1) provide for the immediate needs of the new congregation to seat about 170 persons, including choir, for morning worship; (2) provide for parish activity in an adequate parish hall; (3) provide church school facilities; and (4) provide for future growth. An allocation of \$32,000 was set aside for the cost of this work.

It was clear from the beginning that to provide these facilities while keeping within the financial allocation required careful planning for every economy pos-

sibility that would not mean a sacrifice of quality.

One important move in this direction was to take advantage of the grade on the site. By locating the building parallel to the slope it was possible to have the church entry at grade level while at the same time providing full daylighting facilities below with a terrace for the church school and parish hall. Retaining uncomplicated design and inexpensive materials and also planning for dual use of space were further aids to economic construction.

The use of informal rather than formal balance added an unusual aesthetic quality, but this was also a functional move which held down the cost. It begins with the design of the cross section which locates the high point of the structure at the apex of the roof and the slanted wall. Thus the cross section has only three planes, the roof and the two walls, but at the same time achieves height at the peak which is

more economical than two walls and two roof planes or than two high walls with a flat roof.

The informal balance established in the basic frame is carried throughout the building. Notice in the illustrations how the chancel cross is placed off center and the figure is further off center from the cross. This is balanced by the peak of the ceiling which is also off center. On the exterior the cross on the end of the building is also placed off center to balance again with the off center roof peak, and the overall structure is balanced by the roof peak on one side and the tall cross on the other.

The construction therefore becomes basically an A frame anchored to the side of the hill. Two 4" x 16" beams bolted to 6" x 10" columns form the basic structure. These beams and columns extend to the ground and are anchored to concrete footings. Tongue and groove fir decking

Right:

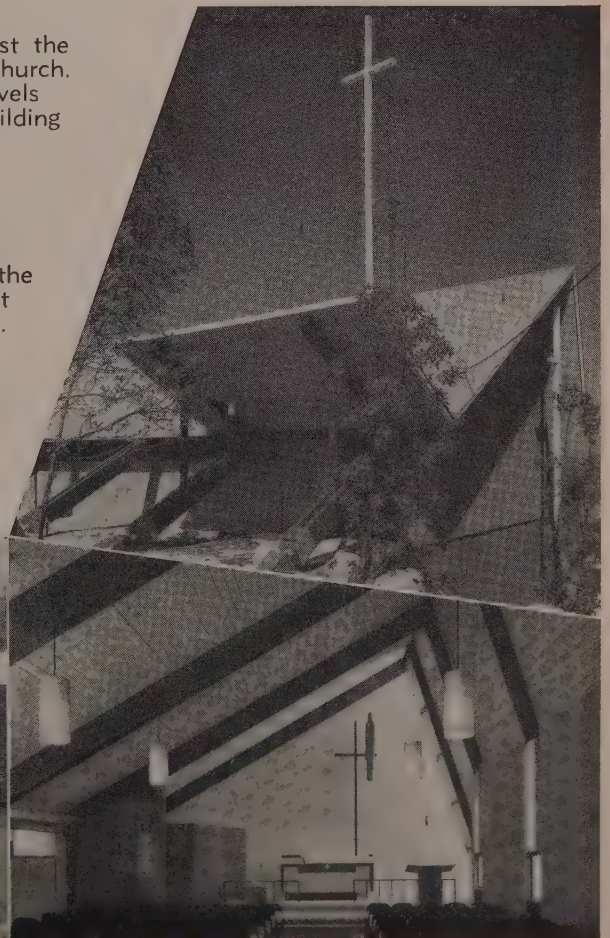
Entrance to Christ the King Lutheran Church. Note the two levels at which the building may be entered.

Bottom Right:

Looking toward the chancel in Christ the King Church. The informal balance makes possible great savings.

Bottom:

Looking from the chancel in Christ the King Church.



*a message to pastors
in growing churches*



THE BEAUTY OF BELLS IN A PRACTICAL PACKAGE

Your church can project its influence to the farthest reaches of the community . . . at modest cost. Schulmerich bell instruments, the musical equals of perfect cast bells, provide these and other important advantages:

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- sizes and types for all churches

NEW SOUND FILM Now available at denominational bookstores: "Mission of the Bells," 16-mm sound & color film narrated by Milton Cross.

Schulmerich Carillons, Inc.
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**SCHULMERICH
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Circle No. 20 on card insert

is used for the roof construction with 8" concrete block for the west wall and 2" x 6" studs with cedar boards for the exterior finish. Interior finish is 1/2" plasterboard.

The wood ceiling is stained a driftwood gray contrasting with the dark charcoal gray beams. The chancel screen, with 1" x 2" vertical battens surrounding the sacristy, is accented with a warm stained Mariposa redwood.

The altar is a light warm gray sandstone supported on a black base. White birch plywood forms the top and sides.

Colored cathedral glass of yellow-amber, blue, and red-orange is used in the nave. Additional color accents are obtained in the baptismal font and pulpit. The base of the font is stained redwood. The white birch top has a natural stain contrasted to a spun copper cover and cross. The pulpit is done much in the same manner with a redwood stained base and a natural stain white birch top.

The sculpture beside the chancel cross is the work of Ernest Schwidder. The carving depicts the ascending Christ. Hands and feet have been accentuated in scale to show the wounds Christ bore on the cross. The carving is of mahogany and is stained the same redwood stain as the chancel screen.

The feeling of height in the nave and chancel is complimented both physically and visually by the beams and color accent. The sculpture adds to this feeling by the motion it seems to have.

The provisions for the future growth of the congregation envisage the construction of a new church building adjacent to the present structure and the conversion of the present building entirely to parish and church school use.

Pilgrim Church

The site selected for the Pilgrim church lies near the heart of Bellevue, a newly incorporated city in Washington. For years a quiet suburb of Seattle, Bellevue began to experience an accelerated growth in population following the completion of the Lake Washington floating bridge in 1940. Population again increased sharply following the end of World War II in 1945 and jumped once more when the tolls on the bridge were removed in 1949.

The site itself is a 1 3/4 acre trapezoidal plot sloping gently up from the street level. Located about one mile from the main business district the plot was formerly an agricultural area of open land with a few trees.

In this instance the congregation desired that an overall plan for future development of the site be prepared and the first building be erected to serve as a suitable place of worship, a church school, and a parish hall.

Since the requirements of form and aesthetic consideration must necessarily differ as between a place of worship and

a classroom or parish hall, an attempt was made to effect a compromise which would satisfy the needs peculiar to each function while at the same time each unit does not become offensive to the other.

The full height nave windows have colored cathedral glass in reds, blues, blue-greens, and purples arranged in a balanced composition. Since this fenestration is conducive to worship but not necessarily to an all-purpose activity, for which the building will be exclusively used when the total plant is completed, the column and wall connection were designed to allow any part or all of the wall between the columns to be removed and replaced with clear glass.

Worship facilities that seat approximately 140 persons, and overflow area to accommodate larger crowds and growth have been provided. Adaptability is achieved through the use of screening. The screens are on rollers and are moved toward the rear as the number of worshipers increases, and forward toward the chancel when the nave is used for purposes other than worship. In a forward position the screens divide the chancel from the rest of the area. Church school classes are separated through the use of L shaped screens, also on rollers, which are nested together when not in use.

The basic structure consists of glue laminated arches with fir V joint wood roof decking exposed as the finished ceiling. Frame walls in the nave are 2" x 6" studs with cedar interior and exterior. Battens cover the joints of the cedar boards on the exterior.

Both the interior and the exterior are done in a blend of natural materials—brick and wood. The glue laminated arches are finished with an ivory colored stain wax. The ceiling is finished with the same stain used on the exterior, reduced with a clear walnut-colored stain. Walls are done in a warm brown stain.

The lighting in the nave is subdued by the use of colored glass in the tall windows. The chancel is bright and well lighted from windows of light amber glass. This makes the altar the focal point of the chancel and emphasizes the importance of the chancel in relation to the rest of the church. The combination of vertical battens, tall narrow windows and relatively dark ceilings with accent on the arches help to give a feeling of height, although the building is actually low-ceilinged so that it can eventually be used for church school and parish hall purposes.

The communion rail, baptismal font, and pulpit are done in small sections of mild steel painted a dull black. The top of the pulpit is white birch. The top of the baptismal font is cast stone with a spun copper cover and a copper cross. The altar is faced with Roman travertine. The candelabrum and flower vases are done in metal, painted dull black and suspended from the brick wall.

Sales Letters and Church Administration

Franklin C. Hubbard

Before entering the ministry, I was, for many years, engaged in business. My particular field was sales representative of manufacturers of special testing instruments. The instruments I sold were scientifically accurate. Most of them were the only kind on the market. If you wanted your finished product to meet certain specifications you needed one of these instruments on which to test it. I held no exclu-

The Author



FRANKLIN C. HUBBARD

Mr. Hubbard is pastor of the Shannon—Van Brocklin Charge of the Methodist Church in Shannon, Illinois. Prior to entering the service in 1943 he was a manufacturer's sales representative and free lance writer whose articles appeared in *Liberty*, *Collier's*, and *American Magazine*. Being wounded and hospitalized for eight months gave him opportunity for some thought and meditation which led to his conversion from earlier skepticism, leading up to his entrance into the ministry in 1947.

sive representative rights with the firms I represented and wanted none. This meant that I went out and dug up my own prospects. Since I sold direct to manufacturers and these were located throughout the United States (and some in South America) I made many initial contacts through direct mail solicitation. This meant that my letters had to open with words that attracted the attention of the prospect. These were of tremendous importance—for the reading of the letter depended upon them.

Upon entering the ministry it came to my mind, if I may make comparisons, that I was "selling an exclusive product."—Christianity. There is nothing like it in the world and if our lives are to meet the necessary specifications set forth by Christ we must make use of the church. To obtain prospects (converts) we therefore must interest them in the church. Once having received their interest we must continue to hold it. Church members, like customers, are inclined to drift. How to keep them coming back is one of the most difficult problems of the ministry.

One effective way is to keep their interest aroused by correspondence. Personally, I found most letters I receive from Conference offices and other departments of the church rather dull. I resolved to place my letters to members on the same high level as my business correspondence. Space allotment prevents my going into detail.

I have found that church administration requires various types of letters for the various problems which arise. You will easily recognise the problems. Some of these letters have appeared in "Sales Letter Round-Table" published by *Sales Management* and are included with their permission.

Here is an example of a letter asking for individual donations of hymnals:

If music can come from pots

and pans, we all ought to melodize.

Music can come from pots and pans. Some of our great hymns have been written by housewives while busy attending to their every day tasks.

"Do not wait until some deed of greatness you can do" was written by Mrs. Ina Duley Ogden while taking care of her invalid father.

"I need Thee every hour" was thought of by Mrs. Anna S. Hawks while she was dusting and cleaning her home.

These and many other worshipful hymns are contained in our Methodist hymnal. It contains 564 pages of great hymns. It also contains responsive readings, the official rituals, orders of worship, ancient hymns and canticles. All of these add considerably to the worship service.

Our church is growing. We have a beautiful sanctuary, a good choir and organist. We should have better hymnals for congregational singing.

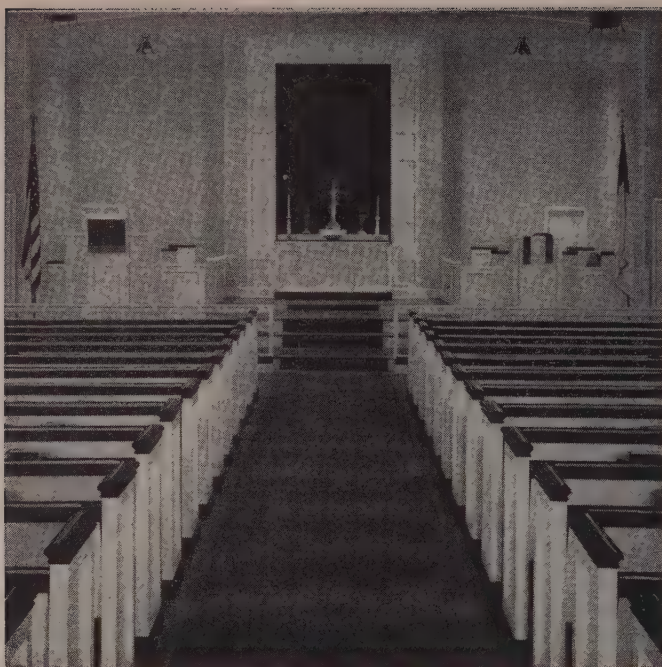
Now you may have thought of giving a gift to the church or a lasting, perpetual memorial for a loved one but perhaps you could not afford it. I can think of no better way of doing either than to give a Methodist hymnal. A nameplate will be placed in each hymnal bearing the name of the donor and the person in whose memory it is presented.

The cost of each hymnal is low—only \$1.45.

Why not act now?

This letter, sent to the entire membership of ninety-two resulted in seventy-five hymnals donated.

The following letter sent to sixty par-



BEAUTIFY YOUR CHURCH NOW

with economical, superbly designed quality church furniture by National. WRITE TODAY FOR OUR COMPLETE CATALOG

National CHURCH FURNITURE CO.
821-23 Arch Street, Philadelphia 7, Pa.

Circle No. 21 on card insert



Surplusage

Profit sharing is not quite as modern as it sounds. In its Articles of Incorporation (1759) the Fund declared its determination "as soon as possible after all claims are met to distribute a SURPLUSAGE or part of it" among annuitants and widows and orphans.

This noble tradition has persisted in the life of the Presbyterian Ministers' Fund. It has become famous for its "surplusage" (dividends) distribution. On January 1, 1957 a new dividend scale was announced making the "share the wealth" program more appealing than ever.

Share the profits with the prophets! Send your name, address and date of birth at once and the facts that speak to your condition will quickly find their way to your door.

PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

ALEXANDER MACKIE, President

1717—Two hundred Forty Years—1957

Circle No. 22 on card insert

ents brought a 15% increase in attendance:

If you wish to be remembered—ask for credit.

I once bought a typewriter that way. The manager asked me, "How much can you pay each month?" I replied, "Twenty dollars." He told me to take the machine but I said, "No, wait until I have finished paying for it." To this day, that man remembers me.

There is a good lesson here. If you want something of value you've got to work for it! Something of real value may take years of work instead of months. Take church membership, for instance. This plan is available from childhood to old-age. The earlier we begin to work for it the better. Prior to adulthood, attendance is largely a matter of parental interest. Its value depends upon parents, church-school teachers and ministers. In an emergency, the accumulation of spiritual instructions comes in mighty handy.

Would you like to take a closer look at the growing benefits that church membership offers over the years? To do this you need only to bring your children with you to worship services each Sunday.

Why not start next Sunday?

There always comes a time when a letter of appreciation should be sent out to a member for work well done:

To Your Credit!

No, we don't mean that we have deposited a sum of money to your account at the bank, or have underwritten your monthly grocery bill, though we would like to be in a position to do both.

The kind of credit we have reference to is the good job you have done as a member of the Board of Trustees. There is too much silent approval going its rounds these days for a job well done. If you are anything like me you like a little out-spoken praise. It helps us by putting a keener edge on our work and your work at First Church during the past three years has been TOPS.

It has been a privilege and an inspiration to have worked with you. I am sure that even though you will not be shouldered with this past responsibility your interest in First Church will remain and that we may call on you for advice and help.

There always comes a time when finances enters into the picture.

If you were asked to write a member of First Methodist Church requesting him to increase his giving, would it be a prob-

lem? Frankly, for us it is difficult to put into words because we have had no experience with this kind of a letter:

Perhaps it has never occurred to you that the costs of maintaining First Church have marched steadily upward. We have tried through the years to keep these costs on a level plane. You have heard that some changes are being made and with the changes the costs of maintaining First Church will increase to some extent.

Of course, there are two alternatives—to go on as we have in the past and make no necessary improvements in our church plant or—ask our members to increase their giving according to their means. Actually for us, as members of First Church and the finance committee, there is only one course of action because we are sure you would never accept a compromise for the best interest of First Church. That action is to increase the budget.

We have worked one out for the year 1956-57 by which we believe First Church will advance both spiritually and in its physical plant.

We sincerely hope you will understand this necessary revision in our church budget and that you will cooperate with us by increasing your gifts to the work of First Methodist Church.

The Chairman of the Finance Committee signed the above letter.

I believe in having all letters signed by the chairman of the commission or committee involved. Members are then aware that there is someone else responsible for the work of the church other than the minister and it also gives the chairman a sense of responsibility and the knowledge that he is important to the church. Members also will then give more attention to a letter signed by the minister on those occasions when a personal letter is necessary.

Except when the matter of a letter is personal, I mail to the entire membership, active and inactive. I realize that the subject matter may not apply to all members but then I escape the criticism of "picking the victims." I leave it up to the individual member to decide if the "shoe fits."

I have been accused of using direct statements. I am guilty of so doing. I believe in using direct, forceful words. This is my natural manner. I keep the letters friendly through it all. I have something I want to sell. I know there is no other product like it on the market and I know it is essential to the life of every one of my church members. Why beat around the bush?



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*Replace costly tiresome mop-pail-and-ladder methods
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Floor machines from
13" to 23" brush sizes;
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gallons.

No, not as easy as sitting in a chair—but when you use modern versatile American Machines every floor cleaning and off-floor dusting job goes *fast and easy!* And every day ends with plenty of left-over energy and a new feeling of accomplishment. Workers are happier, the job done sooner, everything cleaner, and *costs are lower!*

You can do 10 different jobs with the American Floor-King—from scrubbing and waxing floors to shampooing rugs and grinding concrete! The American Vac-King also delivers outstanding performance, wet or dry pick-up for floors, rugs, off-floor cleaning. Write for buying facts and free demonstration.

*The Lincoln Auto Scrubber
... for completely auto-
matic floor cleaning, does
five jobs: spreads solution,
scrubs, rinses, picks up,
dries. Five models for all
floor sizes.*



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() Please arrange for free demonstration of floor machines and vacs by a maintenance expert. No obligation.

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Circle No. 23 on card insert

Waste

and Heartbreak

▼ Fire Protection weaknesses are blamed for the rapid spread of a \$500,000 fire in Newton, Massachusetts. It started in a basement furnace room that was not insulated.



*No church can eliminate entirely the possibility of fire.
But every church can limit the likelihood and reduce resulting damage from fire by checking a few simple matters.*

One of the most distressing things which can happen to a local congregation is to see its property, its home perhaps for many decades, become a blackened ruin. Millions of dollars each year are spent to replace buildings which have vanished in a puff of smoke. But more disturbing than the monetary loss is the loss of a cherished place of worship, a landmark, a tradition. Many churches are not adequately covered by insurance, and the loss of a building by fire may represent the effectual end of a ministry. Fires seem to be no respecter of persons or traditions. They can strike downtown churches or suburban churches, or rural churches; Roman Catholic Churches or Jewish synagogues, Episcopal churches and Holiness churches. Hard-headed realism, backed by statistics, will show that God helps those who help themselves,—that it is a mistaken notion of God's providence which places the responsibility for the protection of a building from fire in his hands, or which relies upon special dispensation from God for safety.

There are many known causes for fires. Failures in the heating systems are the most frequent cause, representing 22.5% in a recent study by the National Fire Protection Association. Next in line are the fire-bugs, those adults with warped minds, or children who have not been taught to respect properly the power of a match. Defective wiring presses upon the arsonist very closely, with 12.5% of the causes. Inadequate smokepipes and vents follow, and then, interestingly enough, comes the so-called "act of God," lightning. Smoking, candles, exposure, spontaneous ignition, and miscellaneous causes follow. Baptists will note that baptismal tank heaters are responsible for 1.7% of known causes.

These are the causes of church fires. Most of these need never have gone beyond the immediate area where they started, and many need never have started at all. Quite obviously, defective heating and wiring systems are within the realm of human correction. The church has a responsibility, to be sure, for the arsonist,

Careless smoking or negligence with a torch by a repairman was the likely cause of this \$250,000 Vermont fire.



but he may get at the church before the church gets to him! Careful cleaning of buildings, arrangement of rubbish cans, use of non-flammable materials for wastebaskets and other things which could conceivably come in contact with fire,—these may remove some of the chances of fire.

But even in the best of situations, fires can break out. Older churches are understandably much more vulnerable. In general they have a higher ratio of combustible materials in them. They were built when electrical and heating codes were less rigid, if they existed at all. Dirt and drying have added risks. The chances of fire spreading in older churches are higher, too, because of the lack of fire-doors, open wooden stairways, and lack of firestopping in concealed areas. Most new construction must include these considerations. New churches, however, are vulnerable, in ways too numerous to mention. Though they may be more fire-resistant, not only are materials used in construction which can burn easily, but also furnishings are brought in which are a real hazard.

Charts accompany this article which point to some of the factors involved in permitting a small fire to become a holocaust, and where these small fires start. Most church fires are beyond control before they are discovered. Churches seldom can afford full-time watchmen, and if they could, the watchman could seldom detect them in time.

The problem of controlling church fires thus is seen to be threefold.

The first is *limitation*, by the installation of fire doors, fire stops, dividing areas. The second is adequate and timely *detection*, by the use of automatic fire detection devices. The third is *protection*, by the proper placing and use of fire-extinguishers and automatic sprinkling devices.

After you have given careful consideration to these three areas, then you can look up your insurance agent. He will be much more disposed to give you a reasonable rate if you have done all that you can to

WHERE CHURCH FIRES START*

First Story	35%
Altars	13%
Coat and gown rooms	6%
Hallways	5%
Church school rooms	5%
Auditoriums	4%
Confessional booths	2%
Basement	33%
Furnace rooms	17%
Storerooms	5%
Lavatories	2%
Miscellaneous and unknown	9%
Attic	14%
Concealed floor spaces	8%
Upper Story	5%
Church school rooms	2%
Miscellaneous other rooms	3%
Exposure fires	3%
Steeples	2%
	100%

FACTORS CONTRIBUTING TO FIRE-SPREAD IN 100 CHURCH FIRES*

Private Fire Protection Factors	
No sprinklers	95
No automatic detection or watchmen	82
Construction Factors	
Undivided Attic	30
Nonfirestopped concealed spaces	25
Combustible interior finish	17
Open stairways	13
Unprotected vertical openings (except stairways)	6
No division walls	5
Unprotected openings in division walls	3
Contents Factors	
Combustible decorations, draperies	13
Oily floors	2
Public Fire Protection Factors	
No water supply	6
Poor water supply	5
No public fire department	4

*Information supplied by the National Fire Protection Association, 60 Battery-march Street, Boston 10, Massachusetts.

make your church a fire-safe building. If you go far enough, you will drive him out of business, for you will have made fire insurance irrelevant. That day will not come short of the millenium, so it is only wise to cover the building adequately!

But in the meantime, no wise church administrator can afford to neglect a careful survey of his church, its fire-resistant potential, and its danger points, or he may be guilty of complicity in causing waste and heartbreak.



A sprinkler installation in an older building with wooden floors and paneling



Try This in your Church School

Missionary Minute

James A. Dillon



Mr. Dillon is pastor of Mattapan Baptist Church, Milton, Massachusetts. He holds degrees from Eastern Baptist Theological Seminary and Temple University. He was formerly pastor of Community Baptist Church of Camden, New Jersey.

This is an activity that involves the participation of the members of the school under the supervision of their teachers. It is interesting, instructive and stimulating. It has the interest-getting value of any program that enlists audience participation. It is instructive to the whole audience, but especially to the ones who are active in preparation and presentation of missionary reports. It is stimulating because it helps create missionary interest on the personal level.

The plan here is to have some member of the school present a one minute report on an assigned missionary interest. Several approaches are possible and each is helpful. The reports may center in the missionary program and interests of the home church. In such cases the reports should be planned to cover every phase of the missionary work to which the church contributes, or in which members of the church are directly involved. Another plan is to have the reports present a systematic survey of the great missionary enterprises in the world to-day. This gives one a broad appreciation of the total Christian witness, whereas the previous plan narrows the scope of interest to the outreach of the individual church. Any general missionary survey is best when planned on a geographic basis because this is easiest to plan and follow, but it can also be handled on

a denominational or missionary organization basis. A third plan would be to have the reports present the great missionary heroes of the church. Because this is concerned exclusively with personalities it would probably have the greatest interest for the average school. But either of the other two plans would have the greater value in our contemporary setting because they focus on to-day's efforts of the church to confront all men with the living Christ.

Like any other plan that is helpful and profitable, this involves intensive basic preparation. A schedule should be prepared several months in advance outlining the topics of the individual reports for that period. On missionary projects where the local church has an intensive interest it may be best to plan for several reports—but the aspects of the work, or the personalities involved, should be definitely stated in the plans so there will be no repetition in the reports as they are presented. It is important to keep the reports fresh and vital or interest will fade.

After this schedule of missionary interests has been prepared, assign these interests to the classes in the school so that each class in the school, or each class meeting in a departmental unit, has some definite assignment. Make these assignments known to the classes early enough to allow proper time for the preparation of the report. The teacher should give general supervision to the development of the report, guiding the pupils as to source materials, missionary correspondence, and the manner of the actual preparation. (Admittedly this may put some teachers on the spot—but that is a worthwhile by-product of the whole plan.) One student of each class must be designated to present the report,—although, at the discretion of the teacher, the detailed preparation may be made a class project in which all share. On the scheduled Sunday the pupil designated will present the report to the general session of the school, or department, as the case may be.

Who does the basic work of selecting the missionary activities to be considered? That depends upon the organization of the school. If there is a missionary committee

in the school, by all means have them do it. They can also assemble missionary correspondence, mission reports and other materials that will be helpful in the preparation of the reports. If there is no committee, then, at the discretion of the Superintendent, either the Bible School teachers can handle the planning, or a small committee to work in conjunction with the superintendent and pastor can be appointed for the task. In any event, be sure the planning is inclusive, systematic and geared to the interests and needs of the school.

Keep in mind several key factors in this program. Explain all the procedures carefully to the teachers and to the school. Be sure everyone knows what is expected of them. Teachers should guide the preparation, but must not do the work themselves or the pupils will be deprived of much of the value involved in the preliminary study. Keep the reports concise. A minute passes quickly and many will go beyond the assigned time, but if reports get too long they are liable to become uninteresting. Three or four facts of interest can be presented quickly and clearly. Obviously careful selection of facts is required and here the guidance of the teachers can be most effective. And an added touch can be given to the Missionary Minute by selecting a missionary hymn as a theme and singing a verse of it in the school as the one making the daily report goes to the platform.

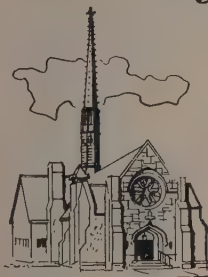
All classes from the junior age through adults can participate in this activity profitably. It is suggested that this program be limited to about three months, or long enough to assure all classes involved of active participation. Then turn to another activity for awhile and return to this at a later date. At that time follow a different approach using, for instance, instead of your local church outreach a series of missionary heroes, or a world survey of missionary activity. Variety here is helpful.

Do you want a program that will give new life to your Bible School program, interest the pupils in missionary study, and create greater and better informed missionary zeal in your church and school? Then plan now to have a Missionary Minute. It will work wonders in your school.



Hardly noticeable...always dependable

GRINNELL SPRINKLERS



All Souls Church
Bangor, Maine

"You will find it difficult to get pictures of the Grinnell Sprinkler installation in the auditorium of our church", states correspondence from All Souls Church, Bangor, Maine. "The pipes blend so well with the ceiling rafters that one hardly ever sees them, which, of course, is just what we wanted."

"As to our reason for installing a sprinkler system", continues the letter, "there was no fire or threat of fire. Our insurance committee simply wanted to protect our property more adequately and economically."

Good reasons, too! With at least 8 church fires occurring every day, your church needs positive

protection to stop fire at its start. A Grinnell Sprinkler System gives you this protection — stops fire at its source, wherever and whenever it strikes, night or day, *automatically*. Seventy-eight years experience proves this.

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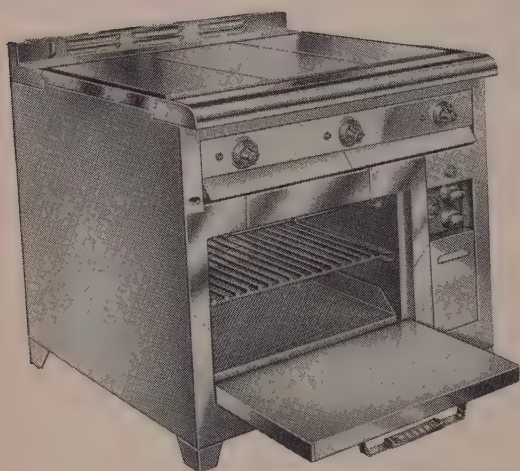
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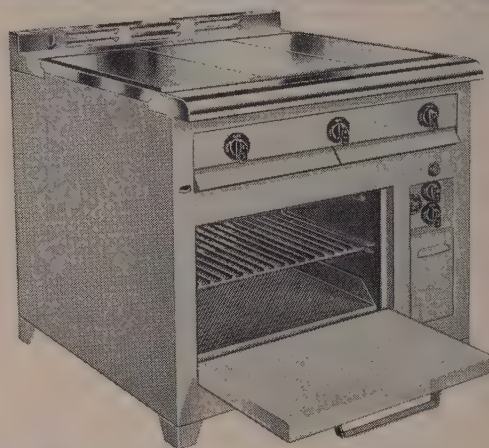


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Counting That Sunday Offering

At Faith United Church of Christ, Chicago, Illinois, retired men are making a very constructive contribution to their church and are finding deep satisfaction in the service.

Several years ago our financial secretary would load the Sunday offerings into her shopping bag and go home, via street-car, where the envelopes were opened, the entries made in the records, and then the money was taken to the bank for deposit, via taxi.

Our trustees recognized that this was a very hazardous way of handling our offerings, and sought a solution.

The trustees tried having alternate groups count the money after the Sunday services. (Experience had taught that, usually after a few months, the most faithful and conscientious were regularly counting money while others would have legitimate reasons for being absent from the "counting house.") The men counting the money were delayed in leaving the church, and neither they nor their families relished the delayed Sunday dinner.

There came the inevitable suggestion that we might take the "collection" early in the service, and rather than present it at the altar as a part of the act of worship, the trustees would take it to some other room and count it during the sermon.

This, of course, no minister would applaud.

So we contacted a nearby bank and obtained permission to use one of its rooms on Monday mornings. Then we scouted around among our retired men to see whether or not they would be willing to count our Sunday offering on Monday morning.

With the place and the men available, our trustees started a very smoothly operating plan which has been in practice for over two years.

Our offerings, following our Sunday services, are deposited in the bank's night depository where "thieves cannot break in and steal." On Monday morning a crew of our retired men go to the bank, and in the special room assigned to us they open the envelopes, make the deposit, and then take the empty envelopes and the record of the deposit to our financial secretary.

This, we think, is worthy of consideration. It quickly gets the money into the bank for safekeeping. And when two of our neighboring churches suffered losses by robbery, we felt we had acted wisely with the trusted funds.

Also, our retired men know that they are making a vital contribution to the church's on-going life, and they have taken a deep satisfaction in this service. One sees these men in a genuine camaraderie. They know this is more than a hobby; they are helping their church.

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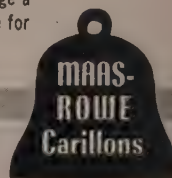
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Church Management: April 1957

Whitsunday — Pentecost — is all too often neglected in the church calendar. It ranks with Christmas and Easter in significance — for it is the “birthday” of the church.

A Church Is Born

Donald F. Shaw

We all stand in awe at the birth of a child. A new person is brought into the world; a personality is created which had not existed before. A new life is begun, a life which will not be like any that had existed, nor like any that shall exist.

We celebrate that birth year after year, even beyond the time when we can, or want to, remember how many years have passed. Those who reach distinction may have their birthdays remembered many years after their death. For in the yearly remembrance of the day of birth, be it of the most humble or the most exalted, there is thanksgiving for the very being with which we, or our loved ones, or our heroes, are endowed.

Nations likewise remember their dates of birth, those occasions when a new political entity came into existence. They remember, too, the birth of new ideas, and significant developments, occasions when the tide turned and the nation or the community found new direction.

In all of these anniversaries, or birthdays, or dates of remembrance, we are reminded of the beginnings and the power of persons or ideas which gave rise to the beginnings.

The Birthday of the Christian Church

It is with this thought in mind that I should like to remind you that Pentecost (or Whitsunday) is the birthday of the Christian Church. Fifty days after that first Easter, those who had been closely associated with Jesus of Nazareth, who had come to believe him to be sent by God to reveal God's will and his love to man, were gathered together in one place. They were not unhappy men and women, for they had been assured that their Lord and master still lived. They were not ignorant men, for they had spent many hours under his instruction. They were not without faith, for the first Easter had burst the fetters of their doubt. They knew that they were the custodians of a magnificent story, and they knew of a magnificent way of life. They had seen the revelation of God himself in the person of a man, and having seen, they knew that the vision must be spread to the race of man.

But these men and women have stymied. They could do nothing save gather together in prayer and meditation,

waiting for something to happen. They were drawn together in a common faith, with a common knowledge, and a common friend, yet they were not yet bound together in a common mission. The seed had been sown, but the church as an organic unity had not been born.

Then something happened. Gathered together with one accord, these early followers of Christ received something beyond—far beyond—anything which they had previously imagined. A new power was injected into their lives, a new sense of mission, a new direction; and they began from that day to spread the good news of God's love, the good news of God's sacrifice even for the lowliest of men. The seed had been planted; it was watered, and now it burst forth from the ground. The church, the body of Christ, the congregation of those who called Christ Lord, came into conscious existence. It was born.

It is an exciting story, to which no mere recital can do justice. From that day forth the infant church grew, and the world soon began to feel its power. It fostered a new way of life, the way of brotherhood, and gave rise to a new sense of the worth of the individual. It set in motion the gradual emancipation of the human soul from the bondage of self-interest. Its task is not yet complete, but it is moving steadily onward toward the day when all men shall be truly brothers, when war shall be no more, when men shall achieve the destiny for which they are born.

This then, was the birthday of the church, this day of Pentecost, fifty days following Easter. Not Christmas, not Easter, as essential as those days are to remember, for what they commemorate; but rather the time when the Holy Spirit came as a wind and as fire, in power, upon the followers of Jesus.

Incomplete God-head

Someone has said, and quite truly, that the modern church does not remember Pentecost very well because it no longer believes in the Holy Spirit, the third person of the God-head. It believes in God, the father, the creator, the designor. It believes in God the son, who revealed in his teachings and in his life and sacrificial death the mind of God. But the Holy Spirit is a bit vague, not unlike the ghosts

of fiction.

Herein lies a weakness of the modern church. Dorothy Sayers has suggested to us that for an understanding of the attributes of God we may turn to a work of art as an analogy. In each work of art there is first of all an idea. It starts at that point. Then the idea must be put into a form, a physical expression of the idea. Finally, for it to be a true work of art it must be able to evoke a response on the part of the viewer. There must be communication between the work and the viewer. A truly great work of art has a person as its creator one who is immersed in a great idea, who has the technique to express that idea in a meaningful form, and who so understands the people that view the work of art that he communicates a sense of his power to them. He effects a change within them.

Now if any one of these things is missing, if the idea or the form, or the power to effect response is non-existent or weak, the work of art fails. Try any combination of two, and see what you get. Idea plus form but minus power to effect response is cold and unreal. It does nothing. It means nothing. Idea plus power but minus form is anarchy. Form plus power, but minus a true idea lacks moral strength. It is the first of these that should concern us at Pentecost. If the criticism of the modern church is a valid one, that it lacks an adequate understanding of the third person of the God-head, the Holy Spirit, then, if our analogy be true, it is failing to transmit to its members, the power of God as represented by his Holy Spirit. It does not lack a concept of God as father, as creator, nor God as son, the teacher of right conduct and living, so much as it lacks a concept of a God who dwells in the hearts of men, comforting and sustaining them, changing them, and through them, changing the world. What may be lacking, therefore, is a vital communication between God and man.

Let me illustrate. You all have heard of men who say that they believe in God. They believe in Christ as the unique messenger of God, teaching the way of life which God would have men live. But you have also heard them say that the Christian way of life is impossible. Or perhaps you have heard them say, "I believe, but it isn't my job to bring others to Christ." Idea and form are there. Power is lacking. They have not felt the impact of the indwelling Spirit of God. They are like the apostles who waited, who had not received the

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Write for Bulletin CK-33

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power to remake the world. But, like the apostles, they also should be waiting and praying, expecting that God would enter their hearts and give them a sense of mission.

The Free Gift of God

It is here that the distinction is made. The Holy Spirit, the power of the Holy Spirit of God, is not something appropriated by man. He is rather the free gift of God to man. He comes upon man when man opens his mind and heart in prayer and waiting upon God. The apostles gathered together expecting something to happen, and it did. "And they were all filled with the Holy Spirit." God became real to them, and his will became known to them. It is recorded in the book of Acts that Peter immediately began to preach a sermon, to seek converts to the new way. He had a sense of mission, a sense which he had not felt even when he was in the presence of Jesus. He knew that he was an instrument of the will of God. Peter had known doubt. He had known despair. He had known indecision. He had blown hot and cold. But from that time forward he was transformed, and his sense of mission burned as a steady white heat for the rest of his life. No sacrifice was too great for him, even, as tradition has it, the giving of his life.

What happened on that first Pentecost is perhaps too great for the mind of man to fathom. This we can say, that God became so real to the men and women gathered together on that occasion that from thenceforth they were transformed, both as individuals and as a community.

Personal Transformation

Take the matter of individual transformation. I have already mentioned Peter. What happened to him can happen to any one of us when we recognize the indwelling Spirit of God. Life is given certainty and meaning. Life is given a purpose. There is nothing more tragic in our day than the person who lives for nothing save his own self-preservation. There are even those who live for *nothing*. They just exist. But a life which is tied to nothing beyond itself, which has no anchor, is a life in which all sorts of frustrations develop. It is a suspicious life, for it knows of nothing certain, and therefore suspects everything and everyone. It is an unhappy life, for it has not the joy of abiding devotion to lighten its load. The petty becomes mountainous, and achievement becomes hollow. It is a life which becomes increasingly narrow, bound up as it is in limited vision and the atrophy of unused mental and spiritual muscle. It can view the good as nice, but unattainable, and the beautiful as pleasant, but beyond its reach.

But let the Spirit of God seize such a life and it is transformed. It is given a purpose, a direction and an anchor. It is given perspective and ever increasing horizons. It responds to need, not as an

annoyance but as an opportunity. The good is its shining light, and the beautiful its reward.

The Purpose of the Church

And that is true of the church, the congregation of those who gather together in the name and for the sake of Christ. Have you ever stopped yourself short and asked yourself why you are a member of the church? Have you ever asked yourself what the supreme purpose of the church is? Let us be quite frank about it. There are some who are members of the church simply because it is the thing to do among their friends. There are others who want their children to have the benefits of a Christian education. There are still others who look upon the church as a sort of talisman for success. There are others who like to sing or who like good fellowship, or who like intellectual stimulation. Still others look upon the church as a bulwark against evil. For others it is a tradition not to be set aside. Now, unless the church is more than these, unless it is more than just an institution drifting upon the tide of human affairs, reflecting rather than creating, transmitting rather than transforming, it will be like all other human institutions and, like the people who make up the institutions, subject to frustration, pettiness, suspicion and unhappiness.

But let the Spirit of God enter into the life of the church which is the body of Christ, and the church will fulfill its true function, which is to reveal God to man, the life of God to the life of men, the love of God to the brotherhood of man. Let its decisions be made in the wisdom of God, and not in the expedient and fallible wisdom of man. Let its purpose be made clear to its corporate body as well as its individual members, and its sense of mission shall make of its people and the people of the community round about it new creatures.

For after all, it was the descent of the Holy Spirit with power which created the church, the union of people for whom God was revealed in Jesus Christ. Should not the church still look to the Holy Spirit of God for guidance in all of its affairs. Should not its members constantly ask of themselves, and of each other, "What would God have us to do?" rather than "What would we like to do?" Should we not wait and pray for the inspiration of the Holy Spirit of God?

Mr. Shaw is a Presbyterian Minister. Before becoming managing editor of **Church Management**, he served as organizing minister of the Covenant Presbyterian Church in Columbus, Ohio, and as an instructor in the American University at Cairo, Egypt.



Church Management: April 1957

A Vacation

Combination

Milton Thomas

At long last it was about to be realized. We were at the Base Station, near Fabian, New Hampshire, ready to start the ride on the cog railway to the summit of Mount Washington. A dream of nearly fifteen years was to come true. That morning we had driven along the highway through the White Mountains with high anticipation. As the higher peaks had come into view we began to look for Mount Washington. "Could it be this one?" "Could it be that one?" Then a higher one came into view. "It must be that one." Once we saw a mountain with its peaks hidden in the clouds and guessed that was it. But the highway led by them all as we motored through this mountain wonderland.

At the sign we turned off on a slag road. In the woods we couldn't even see the mountain. Then in a gap through the leaves we saw a lane through the forest on the mountain side divided by a black line. Part way up the incline was a puffing cloud of smoke that we knew was one of those unique trains. As we emerged into the clearing, there was the Base Station of low frontier style log construction.

There were two or three of those one car and engine trains on sidings. The coach didn't look so strange except there was nothing streamlined about it, as expected of modern cars. There was the funny-looking locomotive, just like the picture we had seen a hundred times, like a dinky railroad engine on a construction job. It was tipped low in front so its boiler would be more nearly level on the mountain grades. We parked the auto, took out what baggage we would need overnight, and locked its doors securely. We bought our tickets and took our places waiting for the train that would leave in about fifteen minutes.

Standing on the platform were some dozen and a half other people when the slow-moving train came to a stop and we were allowed to board. The inside was similar to an old-fashioned trolley. But then we weren't interested in a luxury liner. We were going to ride to the top of New England. The train started. The engine sounded like an express train at full speed. The escaping steam from the piston valves showed it was running wide open, but its speed was geared down into power to move the car up the incline road. Traction was furnished by the cog drive-wheels of the engine engaging the pinions on the rail between the regular ones of the track.

Leaving the Base Station we crossed the tumbling waters of the Ammonoosuc River and our ascent began. At first the track followed the clearing through the white birch. As we progressed they became shorter and shorter until they disappeared altogether. Strange flowers appeared. I noted one variety which clung close to the ground looking like giant blossoming strawberry plants, but the bloom re-

sembled miniature dogwood. And soon the evergreen trees spread and clung close to the ground, I imagined, to escape the terrific winds. The earth became a rock strewn terrain with only coarse grass and then as we neared the top just moss-like vegetation. I later discovered tiny flowers on the moss stems.

Wider and wider grew the vistas. Ravines, deeps, ponds, and lesser mountains stretched below us. A young man in blue denim was combination conductor and brakeman, and gave a discourse at intervals explaining what we saw. Across a mighty chasm were mountainsides. Here and there they were scarred by slides. One enthusiastic feminine passenger asked, "Oh, is that a ski slide?" "No, madame," replied the trainman with utmost courtesy, "that is not a ski slide, it is a landslide."

It took about an hour to reach the summit. The ride had taken us about three and a half miles with an average grade of one foot in four and a maximum of over one in three. We were at an elevation of well over a mile above sea level where the climate was the same as north of the Arctic Circle. Just before we started the last incline to the summit we entered the fog. It was not so heavy when we arrived as it became later. I had hoped that it might have been clear so I could see the sights advertised. But I refused to be disappointed.

There beside the track was the Summit House. It was a compact two-story sturdy structure having a large lobby with a huge fireplace, a souvenir counter, and a combination U.S. Post Office and hotel desk. To the right was the cafeteria and dining room. Having previously made reservations, our rooms were ready for us. They were neither luxurious nor commodious, but clean, comfortable, and compact. They were plain and we had running water and good twin beds. It gave us the feeling of being on the frontier.

The fog grew heavier. While the others enjoyed the fire in the lobby, I put on my top-coat and went outside to meet each train that came up. To my inquiry passengers would tell me that the sun was shining brightly at the base. As darkness settled I could imagine, as I climbed over some of the rocks—that's all the land there was—that I was out on the rocky islands of northern Scotland. (I had just

been reading a book on Scotland). At any rate I knew we were far away from the rest of the world with the few guests who also stayed overnight. And it gave us a satisfactory feeling to snuggle down into the cosy bed and drift off to sleep to the sound of the howling wind.

The next forenoon the fog lifted and gave us a momentary glimpse of the glorious vista of mountains and gulfs below us just as we prepared to board the return train. We arrived just about noon, back to sunshine, lesser mountains, and trees again. We stowed the baggage in our auto and started for the highway. Our route led through Franconia Notch with the Old Man of the Mountain of historic legend, which we stopped to see. The miles through Franconia form some of the most beautiful mountain scenery I have ever seen.

We continued south until we reached Plymouth. Then following the map we turned west on Route 25. Our eyes were alert for a sign that would show any evidence of Rumney Bible Conference. When we saw the sign, we turned left into the driveway and drove back to the grove. Our registrations had been in order so we were directed to Elim Cottage to a suite of two rooms with running water and toilet between. We were honored by being placed in a suite usually given to guest staff members, but was not to be so used for the Pastor's Conference. We carried in our luggage and unpacked. We were to be here for a week.

The Rumney Bible Conferences are operated by the New England Fellowship of Evangelicals. Conferences are held all summer from the end of June through the first of September. In line with the majority of the Bible conferences they stress Bible study with the Calvinistic flavor of

MILTON THOMAS

Mr. Thomas is the pastor of the Clintonville Methodist Church in Western Pennsylvania. A graduate of Asbury College and Winona Lake School of Theology, he has written on vacation experience in past issues of **Church Management**.



fundamentalism. In addition to the conference center they maintain a camp for boys and one for girls. The buildings together with the cabins are in a grove of pine trees. These trees are of various sizes and quite close together, which give it a distinctive charm. For a number of years I have been receiving their literature and had planned on attending, but had never been able to make arrangements until last summer.

The particular conference for which we had registered was the annual Pastor's Conference. In all probability this gives the pastor and his family the most vacation for the least financial outlay I have ever seen. The Fellowship gives this week as a special ministry to pastors. The price is put low enough so that every pastor can bring his entire family. Nothing is sacrificed to make the price low. The buildings and accommodations are rustic in style and setting but they are attractive and comfortable. The dining hall offers meals as excellent as I have found at any institution. They are served family style, there are always seconds, and the quality is high. It may seem ridiculously low but the entire cost for the week is \$10.00 for the pastor, \$10.00 for his wife, and \$5.00 for each child. If you attend any other week the regular rates are higher. This is their contribution to pastors.

Most of those in attendance were pastors and their families from the New England states and some from bordering counties. We were the only Methodists but we still enjoyed the fellowship. The program consisted of two series of lectures, both given by Dr. William Mierop, President of the Philadelphia Bible Institute. In the morning he gave a series of expository studies of the opening chapter of I John. In the evening he gave another series on miscellaneous themes. They were well prepared and delivered. At another period in the morning we had a forum and discussion covering the work and problems of the pastor.

As at all Bible conferences the afternoons were open for recreation or whatever the individual or small groups wanted to do. Once we went by motorcade to Lake Winnepesaukee and enjoyed a ride on the M. V. Sophia C. We have attended large Bible conferences. Rumney was smaller. It made possible a fellowship and a cozy intimacy not to be found in larger institutions.

In my own experience our family has usually combined various elements to make a wholesome and thrilling vacation. For instance the previous year we followed a week at the American Christian Ashram at Keuka Park with a week in a cabin at Taughannock Falls State Park, both in the Finger Lakes Region of New York. Another year we combined a week at the Montrose (Pa.) Bible Conference with a historic and scenic tour of the Middle Atlantic States. Again on another tour we visited the scenic and historic spots in

Maryland and Virginia with attendance at the Ashram at Bridgewater College, Bridgewater, Virginia. Again we coupled a term at the rural pastors school at Penn State with the centennial observance at Rimersburg, Pa., a former parish of mine. We also combined a term of summer school at Westminster Theological Seminary with nearly a week at Washington, D.C. If the pastor wants to get the most out of his vacation it will not be either one or the other, it will be both . . . and.

Perhaps I may add a word about planning inclusive vacations. We planned for the three of us, eleven-year-old Stanley besides Mrs. Thomas and myself. We planned to drive our Hudson Jet, so that made road maps necessary. And having decided on Mount Washington and Rumney Pastor's Conference as focal centers, we began planning for the rest of the tour. The drive from one to the other was simple, but the distance from Clintonville there and back again was approximately a thousand miles each way. We wanted to make the most of it in sight-seeing and other experiences. We have usually made the decision of major locations of our summer vacations by the beginning of the year. Then using two-cent government cards I send for information and literature. I send to state departments of publicity and development, to city chambers of commerce, to travel agencies, to various conferences and establishments as I see them advertised, read of them, or receive recommendations from friends. We use them in our planning. Reading this literature informs us as to all the possibilities. A friend once said to me as I spoke of what we were going to see and do on our vacation that it sounded like a conducted tour in its completeness.

I happen to be a member of the American Automobile Association and its literature is certainly not the least I read when making plans, especially for overnight accommodations. Like most pastors, our financial budget is limited. We have learned to get the most out of every vacation dollar. With the assumption that if an establishment is recommended by the AAA it is good, we select our accommodations from among the lower priced listings. We are happy with less than de luxe accommodations.

Some people like to wander hit-and-miss on a vacation. I usually have our tour planned in detail when we start. This helps us to get the most from every trip. And I have two additional reasons for this. The first is that if previous selection of accommodations are reserved, we find it less expensive. At the last minute we don't just have to take what is left at any price. The second reason is that my first class mail follows me. When we arrive usually our mail is waiting for us. Last year I gave the Clintonville postmaster a copy of our itinerary and instructed our correspondents to write us at home as their letters would be forwarded.

Does that mean we cannot make minor changes? Not at all. Saturday night at supper at Rumney a pastor asked me if I would take a preaching engagement for him at Greenfield, Massachusetts, the next day. Both he and his family were sick. Of course I agreed. That did not add more miles but changed our tour a bit. So in the early evening we were packed and started the hundred mile drive over strange roads. We stopped by at the motel where we had reservations for the first of the week, cancelled them, and picked up our mail. It was scarcely out of our way. So I had the opportunity to preach in New England, the honorarium and entertainment helped the vacation budget, and we added two notable sites we value very much. It made possible a visit to the grave and birthplace of Dwight L. Moody and the monument to the famous haystack prayermeeting. Here 150 years ago some Williams College students prayed during a rainstorm and dedicated themselves to foreign missions. This was the birth of foreign missions in America.

Let me give you an idea of what we included in the drive to and from New Hampshire. On the way we stopped at the study and grave of Mark Twain at Elmira, New York, spent two nights at the Ontario Bible Conference, drove through the Adirondack Mountains, staying at Ticonderoga and taking in the famous fort there. The next day we toured Vermont, including the marble exhibit at Proctor, the Coolidge grave and store and home at Plymouth, and the Rock of Ages granite quarry at Barre.

In planning the trip home we thought of the Sacandaga Bible Conference at Broadalbin, New York, as recommended by a pastor friend. From considering a day and a night there we lengthened it to a week. I might mention that they give pastors and their families entertainment at half rates too. Here in addition to the religious program they have a full sports and recreation schedule including the lake front. And for the first time in my life I rode a surf board on the lake. On the way there from Greenfield we stopped at the Saratoga Battlefield which, coupled with Fort Ticonderoga, gave a keen insight into the Revolutionary War. Between Broadalbin and home we spent a day at Coopers-town. This had been included in our plans especially for Stanley, who was thrilled with the anticipated visit to the Baseball Hall of Fame. Two other museums there are also valuable: the Fenmore House and the Farmer's Museum.

Adequate planning prepares for the best kind of vacation and the combination of different elements makes it all the more worthwhile. There is still the debate over which is more enjoyable, the anticipation or the possession. I enjoy mine three times: when I plan it, when I take it, and then after it is over, when I remember it. And I might say I have truly enjoyed this act of remembering.

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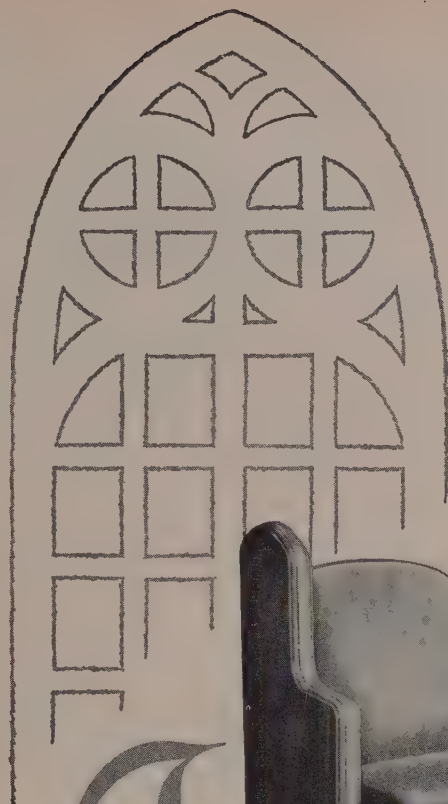
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Churches — and ministers — must share the blame for inadequate programs to meet a mushrooming problem.

Juvenile and Church Delinquency

Edna Chavannes Ray

In April of this year, I was one of sixty delegates from my own city to the Governor's Conference on Child and Youth Welfare in our state capital. I was both disappointed and alarmed that not one member of the clergy from our own area was present for a breakfast meeting of our local delegates, while the conference was in progress.

Both before and since the Governor's Conference, the churches have seemed to be strangely apathetic toward this problem of juvenile—or is it adult?—delinquency. It seems to me that Mr. Edgar Hoover is also concerned about it, for in one of our local papers, he was quoted to have said that the churches needed to get busy about this situation.

Prior to the Governor's state-wide conference, a citizens' committee, headed by an American Legion commander, not a church leader, had sponsored a series of town meetings to discuss ways and means of curbing, or preventing as far as possible, juvenile delinquency in this community. These town meetings began with a series of neighborhood meetings, in which delegates were chosen for a city-county meeting a few weeks prior to the conference in our state capital.

While the town meetings were being planned and scheduled, the front pages of our local press were headlined with the latest scandal of youthful hoodlumism in our public schools. The problem of juvenile delinquency was urgent.

One or two local ministers seized on this opportunity to preach about the harm done by "secularism" in our public schools. There was, also at the time, a committee of clergymen at work trying to get some religious training in our schools. But apparently, most of the churches ignored this vital issue in our community life and went on about their own small affairs.

On inquiry, it seemed that our local council of churches had appointed a Protestant minister to attend the conference as a delegate, and tentative reservations had been made for him. But no

provisions had been made for paying his expenses. Nor did the council of churches make any public statement in the press in this regard, nor was any other publicity disseminated to the churches urging them to take some action.

The minister who had been asked to go as a delegate took the matter to his own church council, which decided to pay his expenses if he went as the pastor of his own church, and not as a delegate for the council of churches. He didn't attend the Governor's Conference, nor was he under any personal compulsion to do so, it seemed.

Due to practical considerations nearly all of the delegates from our city were agency representatives—from the Board of Education, the Recreation Department, the Community Welfare Council, the County Coordinating Council, and workers from the YM or YW. These agencies paid the expenses of their representatives, and no provisions had been made for those who were not agency representatives.

Approximately 3,000 delegates were registered, and the discussion groups were divided into 95 separate sections.

"The Age of Decision" for discussion on the problems of young adults, from 18 to 21, was the section to which I was assigned.

For two and one-half days, we discussed their problems from every practical angle. About ten or twelve young men and women from nearby colleges took part in these discussions. I had felt all along that something vital was missing from our

EDNA RAY

Mrs. Ray has held church and civic publicity directorships. A 3-time grandmother and former WAC, she has attended Hunter College and is now a Junior at San Diego State College, majoring in journalism.



suggestions, when a handsome and earnest young man spoke up:

"I am studying for the ministry," he said, "and in all this time we have been talking about our problems we have not said anything about moral or spiritual values."

This remark fell with a dull thud, and was not again referred to during the course of our continued discussion.

It was noticeable that no ethical values nor moral codes were referred to, even when the question of drinking, and drunkenness came up. One young lady said that she felt that older people had set them a bad example when it came to the matter of drinking. She seemed hesitant to declare her own feeling about the matter, and did not state whether her own objections were based on health, morals or safe driving.

Sometime before this, an alert and outspoken senior from a nearby college had made this contribution:

"I have been in college for nearly four years," he said, naming a medium-sized community, "and I am just now finding out how many interesting programs our churches provide for college students. I confess I have drifted away from the church lately." Then he added with some heat, "But why didn't the churches come after us like some of the other organizations?"

These remarks along with other things which I heard at the conference sent me home with a determination to do what I could, and should, to help our children and young people find our own city a safe and happy community in which to take their rightful place.

Soon after our return, our mayor asked a small group of us to attend a dinner party to give him our impressions and conclusions on the work of the Governor's conference.

Practically everyone spoke of the absence of our ministers from the conference. Many of those present openly deplored the apathy and indifference of our churches.

When it was time for me to speak, I was a little provoked with the fact that those present apparently did not know what our churches are doing. For the past several years, I had worked with many of our churches and religious organizations handling publicity for their special campaigns.

"Friends," I said, "I believe that our churches are doing a great deal to help our young people; I believe they are working hard on this problem of juvenile delinquency, but you are not aware of the full extent of their efforts because they don't tell you what they are doing."

This was greeted in smiling silence, for many of those present knew that I am always concerned about our local press not giving our churches enough publicity about their activities.

Because of my defending the churches

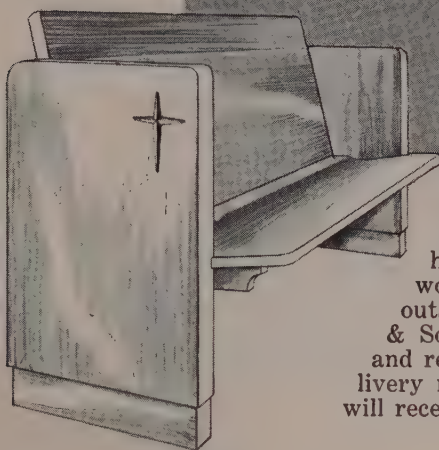
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Jesus reminds us that we are all children of God. God is our father. He is our common ancestor. We have the source of our being in him. Now—if that means anything to us it means this—that each and every one of us finds that our closest relationship with others is not established because we are alike or different from each other in our physical characteristics or in our thinking, but because we are made in the image of God. We are like God.

So, we find that the essential core of our being is that part which is like God. It is something which everybody has in common, and everybody can come to understand. It is the *essential you*.

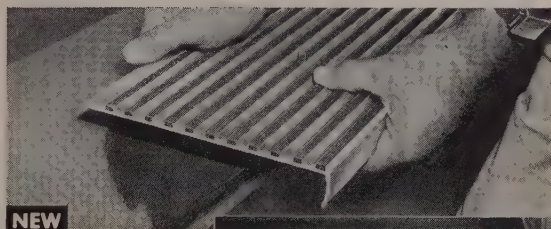
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THE BURNING HEART

It is not too much to say that your compassion is the measure of your faith. If your faith is full-flowing, deep and rich, the compassion which you show towards those in need, both of spiritual food, and of the physical necessities of life, will be great indeed, and you will be compelled to share of your faith and of your substance—not because your mind tells you that you ought to, but simply because you can't help it. For faith in God and companionship with Christ inevitably leads to the burning heart, and the burning heart melts the iron shackles of self-interest in the white heat of the divine love, releasing you to give of yourself, which is your supreme destiny.

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and their work, and after some further discussion of this with the Citizen's Committee, I was asked to organize a committee of civic-minded church women who would undertake to carry out some of the recommendations made in the town meetings.

Some of the recommendations made in reference to the churches were that the churches promote church-sponsored or community recreational activities for families as well as children and young people, and that they try to make church attendance attractive to all age groups.

A number of other people better able to organize such a group could have been chosen to get these church women together, because I hold no office in my church or in any of the allied groups for which I have worked. But, the impression seemed to be that I would at least attempt to get some sort of a group working at this community problem. The Citizens' Committee was then preparing to dissolve.

Realizing that I was not important enough to sponsor a group, I appealed to the Ministerial Association to assist me with organizing a group of women from their own churches, and then to sponsor the group. Since I am acquainted with most of the ministers in this group, I was pleasantly received, and my words were listened to in polite silence. But the ministers were not pleased with my proposal, and would have nothing to do with our proposed committee of church women. They openly protested that they had been unfairly criticized, and that the churches were doing all they could for our young people, and for the community.

In short, they would have nothing to do with our committee, and furthermore, they had no statement for the press in this regard. It was declared a closed meeting.

Our council of churches continued to maintain the attitude that the civic problem of juvenile delinquency was outside its jurisdiction; in fact its various commissions were not even interested.

In an effort to secure proper sponsorship for our committee of church women, I asked the Mayor's office for a suggestion and was referred to our Community Welfare Council and found the director happy to work with us.

However, the council of churches now began to take an interest, and protested that our committee was planning to work in opposition to their program, or duplicate their own efforts.

Because of this openly expressed opposition, our committee was never as well organized as we had hoped for, but in spite of that handicap, we were able to accomplish a few of our objectives during the summer months.

We did a general, if casual, survey, of the church-sponsored recreational facilities for our young people during the summer vacation. We undertook to find out how many churches had active social and athletic programs which were also open to

children of the community. We surveyed the churches which sponsored summer camps and asked if outsiders were also welcome. We enlisted the cooperation of the local press to give good publicity to the vacation Bible schools sponsored by the various churches. In the course of our surveying, we discovered that several vacation Bible schools which had been scheduled had to be cancelled because of a lack of teachers, or directors, or both.

Our survey revealed without question that we have a serious lack of responsible adult leadership in our community, both in the churches and out.

In one area of the city, the ministers complained that their facilities were over-taxed, and that their class rooms could not accommodate the Sunday School pupils; on the other hand, the larger number of churches surveyed were aware that their facilities were not being fully utilized. Some of these latter ministers said they did not know that their facilities were needed by the community.

But all the churches were in need of more trained Sunday School teachers and more youth leaders, even untrained ones, who would chaperone groups on summer outings.

Pursuing our search for the causes of juvenile delinquency, and for ways to remedy the situation, two members of our committee were guest speakers for a meeting of the Christian Business Men's Service Committee.

After the work of the Church Women's Committee had been outlined and explained, one of the speakers—a director of education for her own church—challenged these gentlemen with a question.

"How many of you gentlemen teach Sunday school or lead a youth group?"

One man admitted that he taught Sunday school, and another that he worked with a group of boys.

Yet these "Christian business men,"—about 35 were present—are a selected group. They are business men who are leaders in their community, as well as leaders in their own churches. All of them belong to some Protestant church, and their morals are above reproach, since this is one of the requisites for membership in this group.

Had these men been approached by their ministers and refused to accept their responsibilities toward the young people, or had their churches overlooked this potential in their midst?

Ministers of churches tell me they need capable men and women for Sunday school superintendents, and for other church jobs requiring leadership qualities. Many of them who have young, and over-worked youth directors actually need mature directors of Christian education to train their potential adult leaders. Their youth directors spend most of their time "playing with the young people to keep them busy and out of mischief in a whole-

some atmosphere." This seems to be a half-hearted even a negative approach to the problem. In all fairness to these youth leaders, they are generally overworked, underpaid, and not experienced enough to teach the adults who could help them in their own work.

The mature, capable, effective director of education is the exception in this area, rather than the rule.

My own church is a fair sample of undeveloped potential leadership.

When our vacation Bible school was in session, we were short of teachers in the primary department. A teacher from another department filled in by teaching a primary class while her own class held opening assembly. While she taught two classes, a capable and charming woman, the mother of two lovely girls, helped out in arts and crafts. She said that she would have liked to teach but that she had had no training given her for Sunday school of Bible school teaching.

Frankly, I am puzzled about the whole situation, and feel that other people in other communities who have solved some of these problems which might help with the solving of our bigger one—juvenile delinquency—might have some practical solutions to offer the writer and her community.

For instance: recently, I saw in the window of a place that usually sells soft drinks and ice cream, this sign:

**"Near-beer for sale,
Minors invited."**

On inquiry of the police department, I was told that there is a legal distinction between minors and juveniles. Minors are from 18 to 21, juveniles under 18. Also there is some legality about the exact alcoholic content of the "near beer."

A call to the council of churches received the reply that the information will be passed on to the proper committee. No action was promised, and one may be taken. Our own director of Christian education stated that if it is legal for this place to sell near beer to minors there isn't much we can do about it.

Our chairman for social action isn't quite sure what she or her committee can do about this matter. The pastor is out-of-town, and the committee appointed in May or June of this year has not yet been specifically instructed as to its duties and obligations. This is a regular committee and should have some precedent to govern its actions. Furthermore, the chairman has been active in church work for more than fifty years.

Whether or not it is legal for any place of business to sell alcoholic drinks to the young men and women of our community, it seems to me that we who are adults, particularly when we are active in church work, have some obligation toward all the young people in our community. This "club," which sells both soft drinks and those with an alcoholic content, is not

likely to provide surroundings conducive to the welfare of our boys and girls.

I ask myself if I should refrain from making an investigation of such matters because I might make someone mad at me. If I do go ahead and make an investigation which stirs up a fuss, will my own church back me up in my actions? Perhaps my pastor and some of the other ministers of the city will be provoked with me for overstepping my authority as a Christian citizen, and meddling in an affair that they should have taken steps to correct.

One minister who was challenged to reply to the charge that the churches were not taking the necessary steps to prevent juvenile delinquency in our city came back with this answer:

"If the irresponsible parents of the community dump their children on the churches are we supposed to 'baby sit' for them?"

Well, are we going to "baby-sit" for irresponsible parents—are we going to raise up and train vital, responsible adults in our churches and communities who see in every juvenile delinquent the failure of the adults to provide them with standards they can live by?

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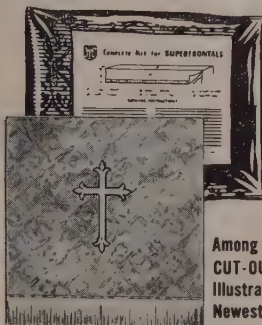
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Circle No. 39 on card insert

Priming the Preacher's Pump

David A. MacLennan



It takes an orchestra, not a soloist. This is the theme to sound and the truth to expound when you hear the old saw that numbers don't matter very much. Of course a Christian should agree that the book of Numbers is not the only inspired book in the canon. It may even be the least inspired when it represents statistics only. Granted, too, that quality is more significant than quantity. But when we say that in our ministry we are not interested in numbers we are either naive or dumb. Ask a politician! Tell a political candidate in an election that numbers don't matter!

As worshippers of God, and disciples of the Lord Jesus, we are not to "forsake the assembling of ourselves together" in God's house. As the old prayer books had it, it is our bounden duty. But the opening gambit of this monologue originated in a paragraph from a sermon in his final volume of sermons, *What Is Vital in Religion*, by Harry Emerson Fosdick (Harper & Brothers, 1955) page 132:

... mark it, my friends, a full Christianity involves fellowship. There are great musical compositions which no artist, however fine, can play alone. No matter how well that first violinist can play, he cannot interpret them alone. It takes an orchestra—the oboes and violas and violins, the flutes and drums and horns—to interpret such great compositions. And Christianity is great. No soloist alone can render it. Ah, you solitary piccolo, trying to render the *Overture to Tannhauser*! It cannot be done. But you might help. Even if nobody noticed you, you might help—in the orchestra.

Here is our cue; let's ask our "indifferentists", our patronizing absentees the question, "Have you been a 'solitary piccolo'?" If so, join the Lord's orchestra. Help us play the Lord's song and sing it in the strange land of the atomic age. When the inspired prophet who gave us that beautiful picture of the exiles' return in Isaiah 35:10 wrote of the ransomed of the Lord returning, coming to Zion with singing, and "with everlasting joy upon their heads" he did not make any excep-

tions. He did not say the ransomed of the Lord returned making their music together, except for a number of prima-donnas who preferred to lift their voices by themselves on another trail or at a wayside shrine.

SERMON SEEDS

In what we trust will be, in our northern latitudes, a reasonably merry month of May we have four Sundays to anticipate as opportunities to transmit the Good News. One of them is Christian Family Sunday, the second Sunday. After the last Sunday of the month comes the festival of the Ascension. Here are four ideas you may wish to mull over, muse upon, even mutilate and thereby improve!

1. *Sunday Miracle.* Text—Revelation 1:10—"I was in the Spirit on the Lord's

DAVID A. MACLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.

Day." Introduction might be the question, "A miracle in a prison camp, and on a Sunday?" To many good citizens who can either take their church on Sunday or leave it alone it sounds incredible. Of course, they say, Sunday is a wonderful day, particularly if it means a day of rest and recreation, with a party or game to relieve the dull lulls. But a miracle on Sunday? Then paint imaginatively the picture of John, perhaps after a restless night, sitting by the seashore, turning at least in thought to Jerusalem, thinking of the little church at worship, with their intercessions lifting him up to God. Then the cries of seabirds, the roar or moan of the waves breaking on the island's coast, the whistling winds, would merge with the vision granted him. Like Isaiah (see chapter 6:1-8 of his book) he saw the Lord high

and lifted up. He was in what we call a trance. But his experience is authentic. He saw that the Being whose majestic appearance and character he tries so hard to describe is the A to Z of real life, the alpha and omega. He is never the same again.

(1) The worship of God in Christ in church can work this miracle. Divested of the imagery and external features of John's vision, the encounter is possible. We draw near to God together in our prayers and praises, in all that we mean by corporate worship and find Him drawing near to us. He sets us the quest which disturbs us, making Himself known to cleanse, to heal, to renew and commission. Our appointment on Sunday at church is an invitation to experience the miracle of contact with the Eternal God. (2) In our Christian worship another mysterious, tremendous miracle is possible—the miracle of a changed life and a renewed mind. This is what a great preacher described in his sermon title, "Miracles of Character Possible to All." Not just to the elect and selected great, but to ordinary folk comes Christ in his Spirit saying, "Come after me and I will make you..." Again and again this has happened, not always in a formal church service, but in church more often than many suppose. Wilfred Grenfell as a young medical student drops in at a church service where the American evangelist, Dwight L. Moody, is preaching, and undergoes a profound change of mind and soul resulting in a doctor becoming a great missionary to the then neglected Labrador fishermen and their families. A chronic alcoholic comes with a friend to church. Both men are skeptical of the therapeutic effect of such an exercise; both men are given a "jolt" out of their skepticism and their habitual way of living and become within a few years dependable, outgoing happy Christian workers. How often has the Lord fulfilled his promise to meet with two or three who assemble in his name and faith. You can develop this further. One further point may be made. (3) On Sunday in the company of other worshippers of God we may help God work the miracle of banishing loneliness for those who feel strange and foreign, unknown and unloved. It is in fellowship animated and controlled by

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love of God and man, and inspired by the Holy Spirit that togetherness becomes real. As all human minds may be united at a very deep level, so when human minds unite in prayer, God releases power and love and acceptance from one mind to and through another. "No man is an island"; worship in church helps him realize his oneness with God and his neighbor. This is the Lord's doing—this transformation of life and direction, this vision of the living God, this replacement of loneliness by companionship at its best. "This is the Lord's doing and it is marvelous in our eyes." (Psalm 118:23; Matt. 21:42; Mark 12:11).

II. *You, Too, Can Learn to Love*, Text—Romans 12:9: "Let your love be the real thing." (Moffatt translation). or, Hebrews 10:24: "... let us consider how to stir up one another to love and good deeds." Suggestion for this Christian Family Sunday or Mother's Day message comes from Dr. Melvin E. Wheatley, Westwood Community Methodist Church, Los Angeles. Dr. Wheatley's sermon for Mother's Day two years ago was entitled "You Can Learn to Love." He began with the self-evident proposition that nothing else matters in life but to be loved and to love. Quote Jesus' summary of all the law and prophets: "Thou shalt love..." (1) Love is available. Any person, with divine help, can learn to love and be lovable. God made us for this. But for most of us it is a formidable task. Bishop Edwin Holt Hughes of the Methodist Church used to say that one of two facts is true of any preacher who preaches about loving his neighbor as if that is easy. "Either he has never tried it, or he has awfully good neighbors!" Is it easy to love individuals? Is it simple genuinely to love your self? (2) "Real love is an affirmative relationship that can be learned through positive experiences that can be shared." (Melvin E. Wheatley) When persons fail in love it may be due to failure to experience a loving relationship. How do we learn to have such positive experiences? (a) Be willing to love a little before we love a lot. Before we can love enemies we must learn to remember our friends, to love them in the New Testament sense of desiring to bring out their best. Recall Jesus' teaching about worshipping God and then recalling a failure in love-relationship with a brother. "Leave thy gift at the altar" and go and learn how to live in harmony and affection with those estranged from you. Relate affirmatively to a difficult neighbor before you learn to love the God whom you have not seen. (b) Learn to love from those who have mastered this essential art. Is this not why we cling to Mother's Day observances? Have we not learned to love by knowing we have been loved by a parent? As Dr. Leon Saul puts it in Dr. Ashley Montague's *The Meaning of Love*—"... to the familiar quip, 'What is the best thing father can do for his

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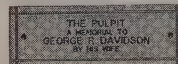
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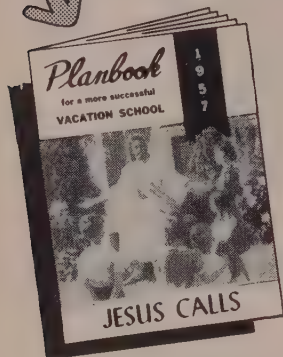
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children?' the answer is 'Love Mother.'

So men and women in Jesus' company learned to love from his love, became more compassionate because they saw his compassion for the rejected, the lost, the unlovable. Jesus treated them as potentially loving, lovable souls. Indeed with drabs from the streets and alleyways as well as with greedy and corrupt tax-collectors and shifty citizens of various types he loved them into newness of life. Within a few years, and with no trace of sarcasm pagan observers of the behavior of the Master's disciples admiringly exclaimed "See how these Christians love one another!" To be of maximum helpfulness a preacher should spell out ways of learning to love in the school of Christ, and in the immediacies of our own living. Here again some fairly well-known books may furnish illustrations and sharpened insights; eg. Blanton's *Love or Perish*; Montague's book mentioned above, and the *Interpreter's Bible* on I Corinthians 13, etc.

III. "Something There Is That Doesn't Like a Wall." Text—"For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end."—Ephesians 2:14-16 (RSV). Introduction: a weird advertisement appeared in a small town weekly newspaper—"Christian wants the help of another Christian in erecting a fence." It may have been a legitimate request for help, but it looks suspiciously like a narrow, rigid religionist trying to find another of his own views. Fence-building is never Christian work when it means barriers between groups or between individuals. Paul's vivid picture is from the Temple. A series of courts, each one a little higher than the one before, marked the Temple plan. Between the Holy Place and Court of the Women was a wall, a kind of marble screen. If a gentile proceeded any farther he risked instant death. (See Josephus in *The Wars of the Jews* and *The Antiquities of the Jews*). See also Paul's involvement with this law of the barriers in Acts 21:28, 29. (1) One of life's tragedies is the wall we build out of our prejudice, ignorance, unlovableness. Greeks called foreigners barbarians from "bar! bar!"—the sound a man made who spoke no Greek. A Dutch saying puts the truth succinctly—"Unknown makes unloved." Compare the danger of the zigzagging ideological fences across our planet today.

Robert Frost in *Mending Wall* speaks of "something there is that doesn't like a wall, that wants it down." It is the Spirit of Christ. Therefore—

(2) Bring Christ into a situation of

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barriers and fences. He abolishes the separation because he is as the apostle affirmed, our peace. Consider the effect of a third party to a quarrel, the third party being a peacemaker. The surest way to achieve reconciliation between two quarreling persons is to bring in another whom they both love and whose approval they value. Christ is our peace, and the more people come to love him the quicker they learn to love one another. Treaties, laws, leagues, societies may help but none can bring lasting peace. Christ is our peace. Christ does this through making both Jew and Greek into one new man. They become new in the sense of being a new kind of person. He does this by making both Christians.

(3) Christ levels barriers between racial and religious groups by reconciling both opposing factions to God. The word Paul used means bringing together two friends who have been estranged. All are given access to the one God and Father of us all. Such access and communion creates true community. Persons who are friends with God must be friends with each other. Rita Snowden tells a World War II story. In France two soldiers with their sergeant brought the body of a dead comrade to a French cemetery to have their friend's body buried there. The priest gently informed them that only Roman Catholics could be interred. They could not say what their friend was in his religious allegiance. The priest said he was sorry but he could not permit burial in what his church regarded as consecrated ground. Sadly the G.I.'s dug a grave and buried their friend outside the cemetery fence wall. Next day they returned to see that the grave was all right and to their surprise found no trace of the freshly dug soil. Perplexed, they saw the priest coming toward them. He told them that his heart had been troubled because of his refusal to allow their dead comrade to be buried in God's half-acre. In the night he had risen from his bed, and with his own hands had moved the fence to include the body of the soldier who had died for France and for human freedom. Love abolished the fence. Jesus moved fences between man and man because he abolished all religion based solely on rules and legislation. He brought to men the true religion of love. (See Acts 17:26 and remember how and where St. Paul gained that knowledge.) George Matheson's lines should be every Christian's prayer:

Gather us in, Thou love that
fillest all!

Gather our rival faiths within Thy
fold!

Rend each man's temple-veil and
bid it fall,

That we may know that Thou hast
been of old;

Gather us in!

Gather us in: we worship only
Thee;

In varied names we stretch a
common hand;

In divers forms a common soul we
see;

In many ships we seek one Spirit-
land;

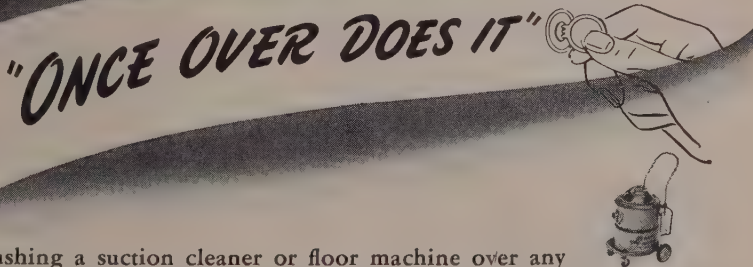
Gather us in!

IV. *Happy Ending.* A message on the Ascension of Christ. Texts: Luke 24:50-53; Ephesians 4:7-10. Note Luke 24:51—"And as he was blessing them he parted from them, and was borne up into heaven." Critics may carp at average human beings and their childlike desires, but there seems something deep in our desire for a happy ending, something almost instinctual. The ascension of Christ must always remain largely a mystery. The

Biblical writers try to express the inexpressible. Spatial imagery is inescapable, however unscientific it seems to us in 1957. Yet to have a happy cosmic ending it was necessary that the risen Lord should not fade out. There had to come the moment when the Jesus of earth and history became the Christ of heaven and of continuing experience.

Development of the theme may follow three propositions made by an overseas New Testament scholar. He made these claims. (1) The ascension of Christ was an ending. To adapt words spoken in the last war by Winston Churchill, it was the end of the beginning. It was an ending of faith's dependence upon one who could be seen and touched. (2) Equally the ascension was a beginning. Had it been a

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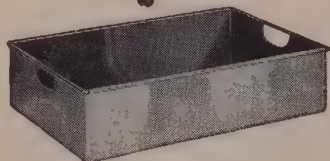
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final farewell the disciples would not have returned to their task as Christ's heralds and servants with great joy. They would have trudged wearily and despairingly a heartbreak road. But they knew that they had a master from which nothing could separate them. "I am persuaded" said Paul. (Romans 8:38, 39) No further separations from this divine love which had embodied himself in Jesus—Christ was to be henceforth the eternal contemporary. But there was a third fact of faith and experience. (3) The ascension of Christ gave the disciples then and since a divine friend not only on every earthly road, but in heaven. Should it not reassure and inspire us to know that in the Unseen is one whom we have come to love and trust here? "To die," wrote a modern Christian—"to die is not to go out into the dark; it is to go to him." Luke's report of the mighty events which make the Gospel ends where it began, in the house of God. The happy ending makes our happy beginning and continuance possible.

PARSON'S BOOK-OF-THE-MONTH

Parishes in America are not what they once were—if indeed they ever were! In older communities such as those in Britain parishes still exist in the original sense of a delimited area, the homes and residents of which constitute the minister's congregation. But the parish ministry is a real and inescapable fact for any man in "holy orders." To make our ministry a vital, effective parish ministry is the aim of every responsible minister whether he uses the phrase or not. Thanks to the Protestant Episcopal Bishop of New York, Dr. Donegan, and the Morehouse-Gorham Company of New York, publisher, we have available a British vicar's stimulating discussion of his own experiments in developing the "house-church." Here is a convinced, informed, and enthusiastic churchman who believes that liturgy—the work of the people—should not be confined to a church building but should become an integral part of the Christian family. The dining table can become a communion table. The bread broken at family meals can be the Bread of Life which we bless in Christ's name. If you serve a parish in a suburb of a great city, if you toil in a downtown or "transitional area" church, this is a book for you. Entitled *The Parish Comes Alive*, written by Ernest W. Southcott of St. Wilfrid's (Anglican) Church, Holton, Leeds, England, a first reading of it made this parson come alive. Available with the book is a 37 page study guide prepared by J. Stuart Wetmore. Session I of the study guide poses the question before every thoughtful churchman whether he be ordained officially or not "Why are we doing what we're doing?" The book by Canon Southcott helps us find the answers, and also the more exciting, answers to a more imperative query, "How can we do better what

we should be doing for Christ and His Church?"

If I can I'm going to persuade my colleagues to read this book and start a discussion group on it.

NOTABLE QUOTES

How can the world find its life in love with Christ if we Christians treat His Church as a series of competitive clubs? . . . Are we going to let Christ set his church free to be a redeeming agency? Or are we going to say . . . 'You've had it'—why? Because we're still fighting a nineteenth-century battle with nineteenth-century tools and today is still a hundred years ahead of us.—Ernest W. Southcott, *op. cit.* page 143.

God of our undying hope, by the joy that fills all hearts today, by the renewal of Thy Spirit within us, by the gifts of eternal life through Thy Spirit within us, by the gifts of eternal life through Thy Son, help us to walk as heirs of immortality today, and all the days of our lives until we join Thee on that eternal morning of Thy final triumph. *Thanks be unto God, which giveth us the victory through our Lord Jesus Christ.—Prayers for the Pulpit* by Walter G. Gray, page 120. Fleming H. Revell Co. Westwood, N. J. 1957. \$2.00.

We need to surround our beds of sickness with faith. We need to surround our deathbeds with faith. I believe we need bands of people who are prepared to meet in the church building or in homes to pray for those who are sick. We need people who are prepared to go round and visit the sick. . . . We need, above all, to help patients' relations and friends to see their vocation as healers, to see their vocation to surround the sickbed by faith and prayer and not by hopeless or stoical sorrow.—Ernest W. Southcott, *op. cit.* pages 112, 113.

JEST FOR THE PARSON

On my first visit to the Lone Star State in February I heard more than a lone Texas tale. Here's one, courtesy of Chaplain (Col.) Bob Homiston, Fort Sam Houston, San Antonio. "Being a history major," begins the chaplain, "I was impressed by the research project which proves that our first president was a native-born Texan. George Washington's parents lived in Texas until George was quite a grown-up boy. George's father had a favorite mesquite tree on the family ranch. Under it the father enjoyed many a shaded nap. To his horror one day he found the mesquite cut down. 'George,' he said to his son, 'did you cut down that mesquite tree?' 'Yes, father, I did cut it down with my own machete,' answered George. 'Mother,' called out father, 'We must move to Virginia. There is no room in Texas for a man who can't tell a lie.'"



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YOUNG WIFE DIES IN SURGERY

O God, in whom with Thy Son Jesus Christ is hidden all the treasures of wisdom and knowledge, and in whom alone is healing and rest, we humbly acknowledge our human weakness in the presence of Thine utterly dependable love. Thou art all righteous, and we are unrighteous. Thou art patient and long-suffering; we are prone to evil and slothful in virtue. Thou art well acquainted with our ways; we are churlish and indifferent to Thy benevolent advances. There is no day in which we are not reminded of Thy great goodness, and of our own foolish ways.

But poor and sinful as we are, we most humbly beseech Thee today to vouchsafe to us Thy heavenly benediction. Look with tender compassion upon this suffering husband, these grieving loved ones, and all our saddened hearts. Encourage these lonely souls, broken in spirit and bowed to the ground in anguish. Minister to their emptiness and speak to them of Thy boundless pity and concern. Bind up their wounded spirits and heal the lacerations inflicted by this most grievous sorrow. With all others this day who are suffering from like burdens and distress, take them into Thy keeping and give them the assurance that they shall never be able to slip from the mighty strength of Thine everlasting arms.

And for Thy tender mercies' sake we shall yet praise Thee, who art the health of our countenance and our God forever. Through Jesus Christ our Lord. Amen.

Alan B. Smith

Minister, First Presbyterian Church, Alva, Oklahoma.

THANK GOD FOR IT

One bright February day I met a then columnist of the Cleveland Plain Dealer on the street. I greeted him with, "It surely is a nice day." "Yes," he replied, "and I

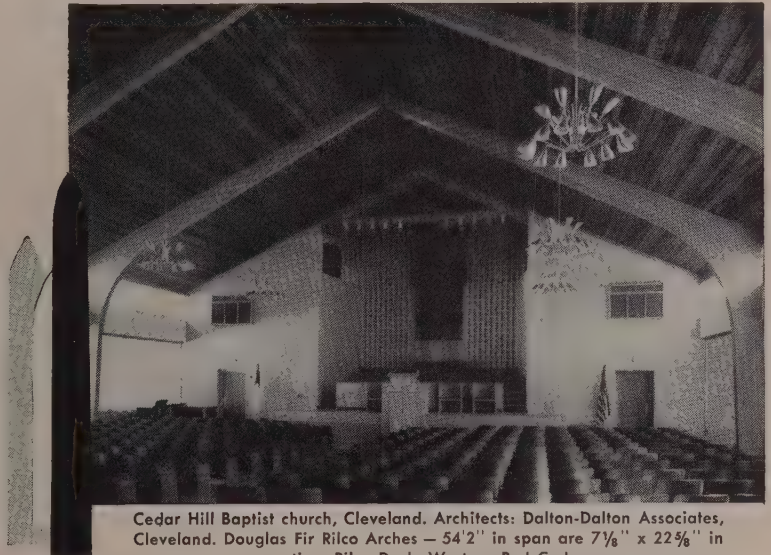
thank God for it." "Do you think that God had anything to do with it?" I queried. "I don't know," was the reply, "but I am sure that I did not, and I feel a lot better for having given thanks."

Our God, we thank Thee for this beautiful day; for the sunshine which assures us of Thy glory and the slow clouds which protect us from the heat. We thank Thee for the green of the fields, the glistening of the rippling

waters on the lake, the homes made clean by yesterday's rain. In these days of beauty give us the wisdom of spiritual maturity that we may be given strength for the difficult weather of cold and storms. Restrain us from complaint when days are dark. May we see that all things work together for good when we love and serve Thee. Amen.

William H. Leach

Editor, *Church Management*.



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Circle No. 55 on card insert

HER DADDY CAME HOME

An alcoholic after a "spree" came home to his family. He also returned to the pastor's counseling class for alcoholics. The family was happy and sent the little eight year old daughter to give six dimes to the church. Five of these were from the mother, one from her own piggy bank. Asked why she had brought the money, she said, "Because my daddy came home." The minister in the adjoining room heard her presentation and came into the office. With the little girl and the church secretary he kneeled in prayer. The prayer follows.

Jesus, we thank Thee that our daddy has come home. We love him as we know you love him! We pressed our faces against the windowpanes of life waiting for his return; and we pray we may be so happy and kind that he will always be glad to be with us. We also pray that You will forgive his mistakes and that he will always be with You. These things we pray in Thy name for Thou art our Father in Heaven. Amen.

Herbert E. Richards

Minister, First Methodist Church, Boise, Idaho.

A BAPTISMAL PRAYER

Our heavenly Father, in this moment of high purpose and noble desire, we seek Thy blessing upon this one who comes to receive Christian baptism. As he has confessed his love for Thee and his dependence upon Thy Son as his Saviour, we ask that his life may indeed be buried with Christ in baptism that he may rise to walk in the new life with the risen Lord. Grant him a richness of spirit that will enable him to mirror the life of Christ in his own. Breathe upon him Thy Holy Spirit that he may ever yield to Thy will with singleness of heart. Sustain him by Thy grace that he may ever keep the vows of allegiance made to Thee. Give him strength to face every temptation; give him abiding comfort that he may look beyond sorrow; and be Thou his unerring guide to everlasting peace. May he always know that Thy grace is sufficient to meet his every need and grant him, by Thy mercy, an abundant life in Thine eternity, through Jesus Christ, our Lord. Amen.

John C. Updegraff

Minister, First Christian Church, Fort Lauderdale, Florida.

When a good man is afflicted, tempted, or troubled with evil thoughts; then he understandeth better the great need he hath of God, without whom he perceiveth he can do nothing that is good.

Thomas a Kempis

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Circle No. 58 on card insert



Ministers' Vacation Exchange

This annual spring feature of *Church Management* provides vacation opportunities at low cost for many ministerial families. Subscribers may insert at no cost, items offering to exchange parsonage and/or pulpit, parsonage only, or to supply or seek a supply minister.

If space permits, each item will run in two issues. If you complete your arrangements before the second issue is published, please notify us. This will save you from having to answer additional inquiries and save others seeking arrangements from writing to those already taken.

It is necessary that you give your own name and address so that our offices are not encumbered with correspondence.

Items for insertion in the May issue must reach us not later than April 14.

York, Pennsylvania. Evangelical & Reformed. Would like to exchange with Congregational Christian minister preparatory to union for three or four weeks in July and/or August. Prefer Cape Cod area or Wisconsin. Have had successful previous exchanges. We have modern parsonage with latest conveniences, close to Gettysburg, Pennsylvania, and Washington, D. C. John Ellsworth Winter, 1495 Old Farm Lane, York, Pennsylvania.

Phillips, Maine. Methodist. Will supply, exchange, or offer supply and parsonage. Small village church, comfortable parsonage in Rangeley Lakes region. 3-bedrooms, all conveniences, suitable for family. Gertrude G. Harris, Phillips, Maine.

Will supply. Evangelical and Reformed. Would like to supply in church of any denomination near public ocean beaches, Florida preferred. Desires either use of parsonage or honorarium. L. M. Kutz, Jr., 29 Bellefonte Ave., Lock Haven, Pennsylvania.

Youngstown, Ohio. Baptist. Will supply or exchange pulpit and parsonage with minister of any congenial denomination on the West coast, preferably California, for the month of July or August. This is a church of 700 members. We have two children, ages 3 and 5. John H. Krier, 451 Mistletoe Avenue, Youngstown 11, Ohio.

Windsor, Ontario. United Church of Canada. Will supply or exchange during July or August, or will consider minister of any congenial denomination who desires to supply this pulpit. We have a new church and a new parsonage located only three miles from the heart of Detroit. Morning services only. Charles Lewis, The United Church of Canada, 1966 Tourangeau Road, Windsor, Ontario.

Hagerstown, Maryland. Methodist. Will exchange with minister from New England or Canada for three weeks during the month of August. Parsonage furnished. Prefer Methodist church, but will consider others. Robert O. Wallace, 935 Guilford Avenue, Hagerstown, Maryland.

Yorkville, Illinois. Federated. (Congregational & American Baptist) Will supply or exchange during the month of August, preferably a location in New England, East, or West coast. Parsonage here is in beautiful Fox River country, fifty miles from Chicago, yet in rural district. We have one daughter, age one. Dean Dalrymple, Yorkville, Illinois.

Winona Lake, Indiana. Evangelical United Brethren. Will exchange pulpit and parsonage for three weeks during July and August with minister of any congenial denomination in or near Rocky Mountains or East coast. Honorarium for morning services. Congregation of 730 members. Parsonage on lake, private boat and motor. V. A. Carlson, 602 North Lake Street, Warsaw, Indiana.

Will Supply. Methodist. The author of several vacation articles in *Church Management* (one of which is scheduled for publication in the April issue) will be in Minneapolis, Minnesota on Sunday, June 23, and would like to supply the pulpit of any church in the vicinity on that day. Milton Thomas, Clintonville, Pennsylvania.

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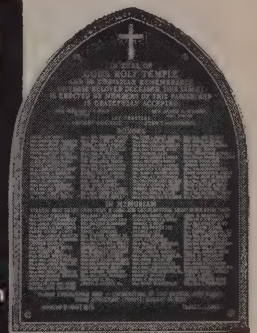
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Circle No. 60 on card insert

Haverstraw, New York. Presbyterian. Will supply or exchange for parsonage on coast of Massachusetts or Maine. Haverstraw is 30 miles from New York on Hudson River, 10 miles from Bear Mountain Park, near Thruway. Harold J. Quigley, 56 Hudson Ave., Haverstraw, New York.

Chocorua, New Hampshire. Wabanaki Lodge. Lakeside housekeeping cottages are available for ministers' families in White Mountains. \$95 to \$137 per month, boat included. Bathing, mountain climbing.

Edward H. Hayes, North Stonington, Connecticut.

Grand Haven, Michigan. Methodist. Desire six week, but will consider four week exchange during July and first part of August. Located on Lake Michigan, all recreational facilities. Would prefer exchange in Rocky Mountains in Canada. Honorarium provided. Carl B. Strange, 316 S 7th St., Grand Haven, Michigan.

Snow Hill, Maryland. Methodist. County seat town of 2600 between Chesapeake Bay and ocean, 125 miles from Baltimore and Washington. Prefer exchange in New England or west of Mississippi. H. B. Flater, Snow Hill, Maryland.

Will supply. Will supply pulpit of church in northern states near recreational areas July or August for use of parsonage. William D. Powell, General Secretary, Philadelphia Council of Churches, 1421 Arch St., Philadelphia 2, Pennsylvania.

Osbornville, New Jersey. Presbyterian. Exchange pulpit and manse in congenial denomination in New England near a lake or ocean for two or three Sundays July 9 through September 5th. Duplicate services, two-bedroom manse, one and a half hours from New York, Philadelphia and Atlantic City. Merle E. Porter. Osbornville, New Jersey.

Brantford, Ontario. United. Will supply four Sundays in July or August. Comfortable parsonage available, but the pulpit is supplied by assistant. Near Toronto, Niagara Falls. H. Francis Yardley, 46 Cayuga Street, Brantford, Ontario.

Toronto, Ontario. United. Exchange with minister of congenial denomination for one month or five weeks, morning service only with honorarium. Prefer New England or Eastern New York. Three bedroom parsonage, 330 yards from Lake Ontario. Ralph C. Williams, 91 Lakeside Ave., Toronto 13, Ontario.

Laurel, Virginia. Exchange manse and pulpit for four weeks, July or August. Prefer Atlantic seaboard, especially Florida. Near golf course, suburb of Richmond in center of area with historic interest. Raymond P. Sharp, Laurel, Virginia.

Toronto Canada. United. Exchange for July or August. Morning service with honorarium. We have three children, no pets. William E. Wilson, 52 Harlandale Avenue, Willowdale, Ontario.

Kewanee, Illinois. Presbyterian. Supply or exchange pulpit and manse for three weeks in July or August. Morning service with honorarium. Convenient manse with one air-conditioned room. Prefer location near ocean, in west, or Florida. Stuart C. Saul, 309 S. Tremont St., Kewanee, Illinois.

Ridgebury—Slate Hill, New York. Methodist. Will supply, or exchange pulpit and parsonage with minister of congenial denomination. Prefer Maine or Massachusetts coast. This is a two church parish with parsonage on small lake. Two weeks, July or August. Roger G. Brown, Ridgebury, New York.

Yonkers, New York. Methodist. Will supply and exchange with any congenial denomination in the south. Available July 7, 14, 21, August 18, 25, Sept. 1. Lester L. Haws, 156 North Broadway, Yonkers, New York.



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MODEL 545 SOLID KUMFORT

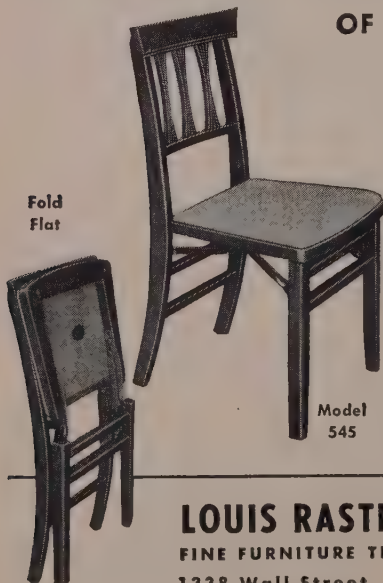
Chairs That Fold are used in this new and modern church to provide comfortable seating for congregation, classes and committee meetings.

They are beautiful, comfortable, dignified . . . easily portable to any part of the church or educational rooms where they may be needed. A large number may be stored compactly in any convenient closet for overflow seating. Best of all, they are built for years of rugged service.

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Model
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Circle No. 61 on card insert

Will supply. Will supply pulpit on or near the coast of New Jersey, Massachusetts, New Hampshire or Connecticut during August for use of parsonage. Albert Burnside, 157 Mortimer Avenue, Toronto 6, Canada.

St. Petersburg, Florida. Methodist. Exchange pulpit and parsonage during July or August. Prefer California, Oregon, Washington or Colorado. We have air-conditioned church, conservative. Near beaches, fishing. Two services. Allen E. Bartlett, 4230 21st St., St. Petersburg, Florida.

Caledonia, Ohio. Methodist. Will exchange pulpit and parsonage for three weeks during July or August with minister of congenial denomination in New England. Albert J. Wagner, Box 24, Caledonia, Ohio.

Will supply. Methodist. Will supply first two Sundays in June for use of parsonage in or within Durham, North Carolina. Robert G. Hedrick, Chaplain, Veterans Administration Hospital, Muskogee, Oklahoma.

London, Ontario. United. Will exchange pulpit and parsonage for month of August and possibly first in September. Prefer New England States, New York City. Honorarium \$100, would expect same. Milton G. Cook, 178 East St. London, Ontario.

Will supply. Methodist. Will supply pulpit of congenial denomination in New England or Canada for four Sundays in July or August for use of residence. Possibly exchange residence. Fred B. Wyand, 217 Ballenges St. Hinton, W. Va.

Claresholm, Alberta. United Church. Exchange parsonage and pulpit with minister in U. S. or Canada for four, five, six weeks mid July to mid August. Honorarium, one service, in the foothills of the Rockies, 165 miles from Banff. Edward W. Oldring, Claresholm, Alberta.

Yonkers, New York. Presbyterian. Will supply or exchange pulpit and manse with minister of congenial denomination, four weeks in July. Prefer seacoast of Florida or lake region of Michigan. Emlen H. Zellers, 50 Rockland Avenue, Yonkers, New York.

Waynesboro, Virginia. Presbyterian. Will exchange manse and pulpit with someone in Florida, Michigan, Illinois. We are near Blue Ridge Parkway, Massanetta Springs, Washington, D. C. John Womeldorf, 1900 Mt. Vernon St., Waynesboro, Virginia.

Princeton, New Jersey. Will supply, and will offer home here, no preaching. Prefer seashore or mountain lake setting. Three-six weeks between July 1-August 31. John R. Bodo, First Presbyterian Church, Princeton, New Jersey.

Washington, D. C. Presbyterian. Desire manse exchange in July. Wilbur Siddons, 7706 Alaska Avenue, Washington 12, D. C.

Will supply. Church of Christ. Will supply pulpit May 5, 1957, morning or evening or both within one days drive of Pittsburgh, Pennsylvania. Roy H. Anderson, Box 732, Forest Lake, Minnesota.

Will supply. Church of Christ. Will supply pulpit, conduct two-week meeting, conduct Daily Vacation Bible School with any congenial denomination in Northern Iowa, last part of July or First part of August. Roy H. Anderson, Box 732, Forest Lake, Minnesota.

Elgin, Illinois. Methodist. Exchange parsonage some time after July 14. One hours drive from Chicago. Pulpit supply optional. Prefer East or coastal Florida. Ernest Cummings, 322 Perry, Elgin, Illinois.

Charlotte, North Carolina. Presbyterian. Exchange pulpit and manse, congenial denomination, month of August. Four bedroom manse, all conveniences, generous honorarium. James E. Ratchford, 201 Irwin Avenue, Charlotte, North Carolina.

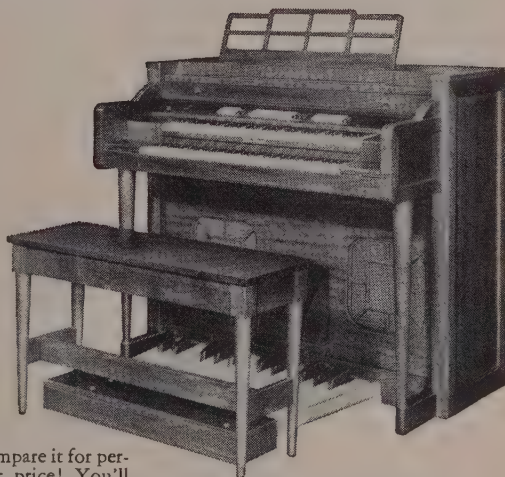
Higgins Lake, Roscommon, Michigan. Completely modern cottage available during June and July, 1957. Sand beach, gas cooking and heating. Sleeps two to eight. Willard S. Thomas, 408 Charles St., Turtle Creek, Pennsylvania.

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Circle No. 62 on card insert

NEW PRODUCTS for CHURCHES

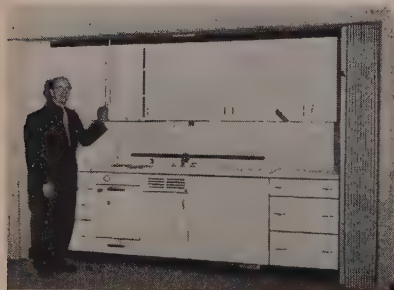
Use the coupon on insert to obtain further information about New Products items.



WOOD IN CHURCH CONSTRUCTION

A new booklet, "Engineered Wood in Churches," containing sixteen illustrated pages which describe the use of the products of the manufacturer, the Timber Engineering Company, is now available. The Teco system makes use of clear-span wood roof trusses which are said to minimize the need for load-bearing partitions or columns.

Circle No. 4571 on card insert



COMPACT KITCHEN UNIT

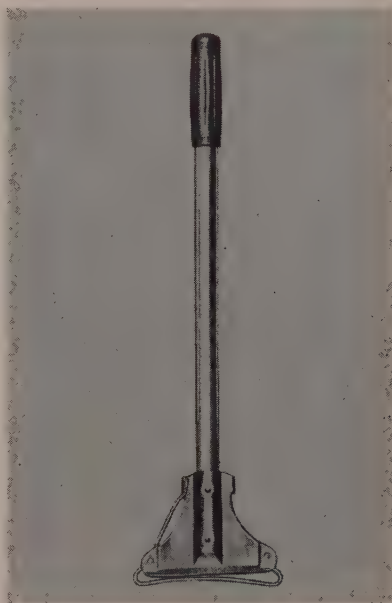
The Dwyer Products Corporation has announced a new compact electric kitchen unit which is easily kept clean, and which occupies such a minimum of space that it can be located near to lounges, recreational rooms and the like, without major architectural change, and may be easily sealed off from the rest of the room in which it might be located.

Circle No. 4572 on card insert

RECORDING TAPE BOOKLET

A new pocket size folder describing the proper tape to use on each recording job has been announced by the Minnesota Mining and Manufacturing Company, makers of "Scotch" brand magnetic recording tapes. The booklet includes a reference table listing playing times of different kinds and lengths of tape played at the two common speeds. The use of splicing, leader and timing tape is also described.

Circle No. 4573 on card insert



MOP HANDLE

A new tubular steel mop handle which is finished in baked red enamel which is said to resist rusting and scratching and has a plastic handle grip, has been announced by the Geerpres Wringer Company. The mop holder is corrosion-resistant and features a spring yoke.

Circle No. 4574 on card insert

AIR-CONDITIONING INFORMATION

The Airtemp Division of the Chrysler Corporation has prepared a series of new product folders containing specifications for the company's 1597 lines. Entitled "Dial Springtime Anytime," the series may be of use to churches investigating the possibility of air-conditioning.

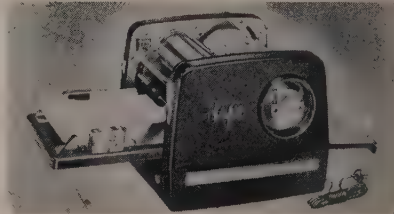
Circle No. 4575 on card insert



SAFESTRIDE TREAD

New aluminum, anti-slip flooring treads for stair landings and floors have been announced by the Wooster Products Company. The treads are made of heavy-duty non-corrosive aluminum alloy in three or six inch widths and are put down in multiple sections to cover the desired area by means of screws. The treads are designed to complement the "Stairmaster" line of stair treads manufactured by the company.

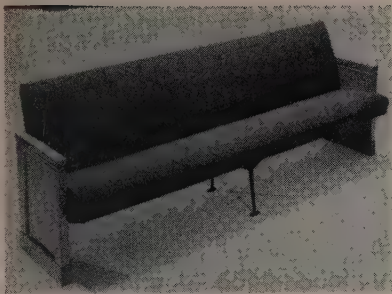
Circle No. 4576 on card insert



SPIRIT DUPLICATOR

A new spirit duplicator, the "Mark II," has been introduced by the Heyer Corporation. The new duplicator, manufactured in both an electric and hand driven model, is said to have numerous improvements over previous models, including new quiet nylon gears, high precision clutches, automatic cut-offs and new feed release buttons and paper stackers. Five colors may be duplicated in one operation.

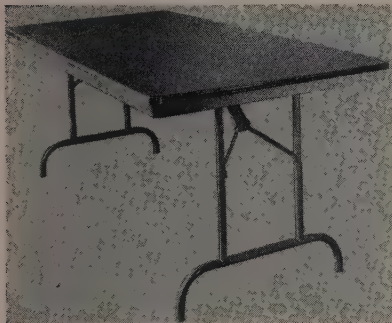
Circle No. 4577 on card insert



UPHOLSTERED PEWS

The American Seating Company has recently announced a new line of upholstered pews, said to be the first of their kind. The pews come in a wide range of fabric colors. The manufacturers claim a reduction in noise, greatly added comfort. The new pewing is continuous, with no arm rests, has foam rubber seats supported by all-steel framework with springs in both seat and back.

Circle No. 4578 on card insert



FOLDING TABLE

A new table, the top of which is made of hard-board, treated in a new process, is said to be exceptionally sturdy and inexpensive. The top is color-impregnated, and is impervious to all normal stains.

Circle No. 4579 on card insert



FOLDING DOOR AND PARTITION

A new Super Bemiswall has been announced by the Bemis Brother Bag Company. This door can be used in openings up to twenty-four feet high, and is supported on ball-bearing carriers, and is opened and closed either manually or electrically. The doors are said to be highly fire-resistant.

Circle No. 45710 on card insert

DON'T FORGET YOUR NAME AND ADDRESS

When using the return card on the inside of the back cover to request additional New Product or Advertiser information, be sure and give us your name and address. Many requests each month are not filled because the writers do not tell us who and where they are.



CHURCH ROOFING

Bird and Sons' King-Tab Architect Shingles are said to be highly wind-resistant and pleasing to the eye. The manufacturers point out that during a recent eighteen-month period, architects specified their product for eight churches in Gary, Indiana, alone, and have been highly gratified with the dignified result.

Circle No. 45711 on card insert



MINISTERIAL CAPE

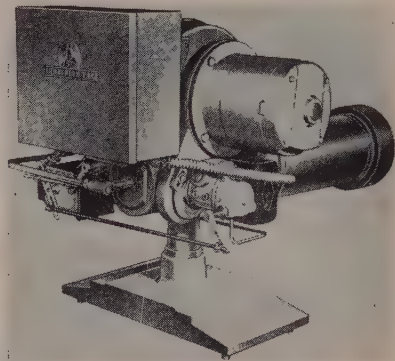
A new cape is being announced by the Collegiate Cap and Gown Company. The manufacturers suggest that the minister can protect his health while standing in a drafty doorway by the use of this full-flowing 100% wool tailored garment. The cape is lined with satin, and is slipped on quickly and easily.

Circle No. 45712 on card insert

FILMSTRIP SERIES

Cathedral Films is announcing the release of the first six episodes of a twenty-four episode projected series on "The Story of Jesus." A dramatic recorded audio sequence goes with each series. The record has two sides, with an adult version on one side, and a children's version on the other. Each episode is complete in itself, and when the series is complete the manufacturers claim it will be the most complete life of Jesus in the medium.

Circle No. 45713 on card insert



OIL BURNER

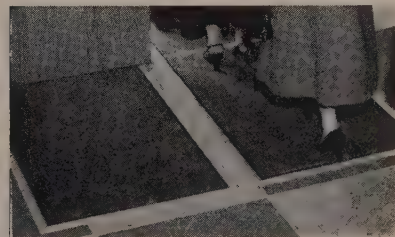
Iron Fireman has announced a new oil burner which is said to operate efficiently on any grade fuel up to and including number five. Substantial savings are effected by the use of the heavier fuel. The burner uses a direct electric ignition system, and is shipped assembled ready for installation.

Circle No. 45714 on card insert

HANDBOOK OF INDUSTRIAL EQUIPMENT

A 24 page illustrated handbook containing detailed specifications and complete descriptive data on office equipment has been published by General Industrial Company.

Circle No. 45715 on card insert



AUTOMATIC DOOR OPENER

The Magic Door, self-opening equipment made by the Stanley Works, has recently been installed in a church for the first time. It is similar to equipment installed in super markets, airports etc.

Circle No. 45716 on card insert

WILLIAM H. LEACH

Editor,

Church Management

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First Presbyterian Church
East St. Louis, Illinois
Faith Evangelical &
Reformed Church
Cleveland, Ohio
First Evangelical &
Reformed Church
Schuylkill Haven, Pennsylvania
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Trinity E. & R. Church
Tiffin, Ohio
First Methodist Church
Lincoln, Nebraska
Pilgrim Evangelical &
Reformed Church
Zanesville, Ohio
First Presbyterian Church
Hubbard, Ohio
Zion Evang. Lutheran Church
Springfield, Ohio
St. Matthew Lutheran Church
Logan, Ohio

Circle No. 63 on card insert

Top-Notch Ad Series Used By Many Leading Churches

Churches all over the country now are using CHURCH AD-MATS, and finding they meet a long-felt need for a continuous program of effective newspaper advertising.

The ads direct attention to the individual church, helping build church attendance. Provocative thoughts framed in dynamic layouts make each advertisement stand apart.

Prepared by Christian advertising people, the ads have eye-appeal, are dignified, Scriptural, and evangelistic. They apply tested and proved advertising principles to the program of building church attendance.

Mats are available in either one-column or two-column series, each distinctively different. Each subscribing church receives a completely new ad for use each week. Each series is furnished exclusively to only one church in a city.

The mats are sold only to individual churches by Creative Promotional Service, 136 N. W. 13th Street, Oklahoma City, Okla. Free proofs and details will be mailed to any church official.

Circle No. 64 on card insert

LIGHTING FIXTURES

Genuine
Bronze

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Iron



If you plan a building or
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ECCLIASTICAL FITMENTS

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Circle No. 65 on card insert

The Widow's Mite

W. Clay Missimer

Throughout his life he had been noted for his spontaneous wit. Even in business deals he often came out with colors flying because of his keen sense of humor. At age eighteen he gained local notoriety by playing the leading role in the following amusing episode.

At a church supper one evening his alert eye was drawn magnetically to a table near him where sat a gloriously beautiful young girl with her mother and father. She was a lovely looking lass, sweet and wholesomely appealing. Later in the evening he managed to obtain an introduction to her. He asked if he might have the privilege of calling and permission was readily granted.

Calling was about the only pastime in those days. There were no movies, comparatively few restaurants, few diversions except school functions such as plays and glee and girl chorus concerts, and church activities and entertainments which filled a great need in the community, especially for young people.

In the matter of three or four days after he met this charming young lady, he called. She herself opened the door, smiled and welcomed him in. She promptly informed him that she was so sorry but that she and her father and mother were about to attend their Methodist Church annual congregational meeting. On a sudden inspiration she invited him to go along.

The young chap readily accepted, delighted that he would be able to spend an evening in the company of so lovely a young lady.

Now the purpose of this Methodist congregational meeting was to raise funds for a particularly heavy budget for the ensuing year. The church was well filled. As a preliminary to passing out subscription cards several officials spoke inspiringly. They explained the budget and the critical need for funds to carry on Christian work for the ensuing year. Then as a climax and motivating medium, the president of the board of trustees, somewhat of an orator, delivered a most stirring speech. He spoke feelingly of the importance of everyone subscribing something, no matter how little. He emphasized this idea with the parable of the widow's mite. He pointed out that there were many young people present who might think they could give so little that it would not be worth while. "No matter how little," he said "it will all

W. CLAY MISSIMER

Mr. Missimer is a life insurance company executive, and does free-lance writing as an avocation. He lives in Erie, Pennsylvania.

add up and help. Remember the widow and her mite. Because she gave of what little she had, she was commended by the Master."

After this stimulating speech ushers moved through the audience passing out pledge cards. Everyone received a form to fill in, the young man included. He spent a few minutes reading the several captions on the card, frowned, thought a few seconds. Then he took a pencil from his pocket and wrote at some length. He turned in the card.

Then came the most interesting part of the meeting. The amounts pledged were read aloud—John Doe, one thousand dollars, Henry Jones, five hundred, Mrs. John Smith, ten dollars, and so on. Finally the pastor who was reading the subscriptions came to one card over which he studied at some length. Then he smiled. He raised his hand and stilled the congregation to expectant attention. He said something like this:

"Here's a card turned in by a young man who apparently is something of a smarty but because he has had the moral courage to sign his name to the card it deserves a reading. This is what he wrote.

'The Widow's Mite
Is sure all right
And something to believe in.
But it's rich I'm not,
And not a cent I've got,
And besides I'm a Presbyterian.'"

The verse made a hit, the pastor a bigger hit for his broadness in reading it. It put the congregation into a lighter vein and all enjoyed the meeting the more.

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5. Don't show off when driving. If you want to race, go to Indianapolis.
6. Choose a date who would make a good mate.
7. Go to church faithfully. The Creator gives us a week. Give him back an hour.
8. Avoid "following the crowd." Be an engine, not a caboose.
9. Choose your companions carefully. You are what they are.
10. Or even better—keep the original Ten Commandments.

*Adopted by the 400 student delegates attending the 1955 San Francisco national convention of the Federation of Catholic High Schools.

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NEW BOOKS

A Review Article

HALF A LOAF

Norman Vincent Peale has written a new book, *Stay Alive All Your Life*. (Prentice Hall, 300 pages, \$3.95.) The purpose, in Dr. Peale's words, is "to help you enjoy a more satisfying life." Both friend and foe, and the bystander, will know before they pick up the book why it has been written, for Dr. Peale is a legend in modern American church life.

It has many good suggestions for personal development, the control of tension, self-confidence,—the whole gamut of problems presented by modern living, and their solutions. In his foreword, Dr. Peale has this to say. "This volume goes further than my previous book, *The Power of Positive Thinking*, in emphasizing how to achieve well-being, vitality, enthusiasm and effectiveness in life. . . . The present volume attempts to show you how to put . . . positive thoughts into action." The familiar vocabulary of the "positive thinking" school is here, but there is nothing really new.

Dr. Peale has given us half a loaf, just as he has in his previous books and in his numerous articles, tracts and addresses. It would not seem necessary to give more than passing notice to a rehash of previous ideas, were it not for the fact that the book will be read by hundreds of thousands of people, most of whom have been enamoured of the cult which looks to the Peale philosophy for salvation. Because of this wide audience, we are forced to take note of it. There is really nothing much wrong with it, except that it contributes to the insipidity and the mediocrity which so characterize modern American mass religion.

Many a minister is highly annoyed at the mention of Norman Vincent Peale, or "positive thinking." One respected reviewer said, "Don't give me his new book. I'll pan it." The preacher who tries to delve into the toughest problems of life knows that many of his congregation already have a pat solution, having read Dr. Peale's previous books, and that if he goes counter to it, he is being audacious indeed. His people, in the current pattern, are much swayed by the popular. If the "trendex" rating is high enough, that is all that counts. Popularity is the judge of truth.

And so, the good which can be found in the Peale emphasis becomes the enemy of

the best, the half-truth is substituted for the whole truth, and a half loaf is offered when we need the whole loaf. Consider this gem. "The mind is efficient only when it is cool—not hot. In a heated state of mind, emotions control judgment, which may prove costly. Power comes from quietness." Now no one will quarrel with the power of a quiet mind, if it is a mind which can be stimulated to a white-hot pitch in the face of injustice or entrenched wrong. But if it is a mind that is insulated from great ideas because it is a calm mind, then the world need have great fear. What of the blood and tears which are the adjunct of the creative process? The voice of the prophet would be reduced to a whimper were he to subject himself to the cult.

I'm not sure that it is wise for the minister who has grave reservations about the philosophy of positive thinking to remain silent. Most of us hesitate to stir up a tempest if it does not seem necessary. Some of us will say that since Peale does some good, we shouldn't be too hard on him. "Thank goodness that so-and-so will pay attention even to him," might be our rationalization.

We have to face the fact, however, that one of our major difficulties as prophets and proclaimers is that we have already too many well-adjusted people in our congregations, too many that are "at ease in Zion." Any true pastor will know, certainly, that they have their disturbing problems, serious ones in many cases and they must be handled carefully and confidently, in love. But if these people are merely made to be happy, or perfectly integrated, the world can well go to damnation with hardly a protest from them. The trouble with the appeal of "positive thinking" is that it is basically self-centered. Using self-interest as motivation,—or turning selfishness to good ends—is the dangerous half-truth or half loaf inherent in Dr. Peale's thinking. Christianity goes much further than that. While evil can be turned to good, or selfishness can be made to serve good ends, the real defeat of selfishness, of sin itself, comes not in directing it, but in rooting it out completely. That is why man has to face himself in all his stark guilt. His salvation begins with an awareness of his own guilt, his self-interest turned to destructive ends, and it moves forward with a recognition of helplessness before God. It is completed by God himself, who

reaches out in love to the guilt-ridden person, and forgives him.

In the process, the chain of self-interest has to be broken. A man does not say, "Forgive me, Lord, so that I may be happy." He rather says, "Forgive me, Lord, for I am a sinner." No starry hope can do away with the fact that a man can trample all over people and be what we might call happy. He can derive pleasure from things which ruin others. His worth in the eyes of God, therefore, is not dependent upon whether he is integrated (perhaps on an inferior level) or "adjusted," but upon whether, as a child of God he is "doing the will of the father."

This opens the larger field of the prophetic function of religion, which is the other half of the loaf. The supporters of Dr. Peale might well say that he would not disagree with that, that the priestly and the prophetic must go hand in hand. As a matter of fact, some time ago, *Time* published a reply by Dr. Peale to an article implying that he had left the cross and suffering out of Christianity, and that he substituted soothing syrup for dynamic faith. He pointed out that he was perfectly orthodox in his belief, and that he certainly was not trying to eliminate the recognition of sin in the life of man.

But faith and life are oversimplified, and that is the danger. Religion is seen through myopic lenses, and the whole breadth of redemptive Christianity, personal and social, is beyond the vision of the "positive thinker." "Inoculated with a mild form of Christianity, we become immune to the real thing." The ideal man is the man with a cheery word and a frozen smile, with prodigious energy whirling, willy-nilly, through life. The suffering servant of mankind—where is he? The creative genius, alone with his magnificent idea—has he been wiped clean of unhappy satisfaction with the status-quo? The man of sorrows, acquainted with grief—has he been convinced that all men are good, and that there is no longer occasion for grief? Where is the brooding Jeremiah?

We do not need people in our churches who are adjusted. We need people who have spiritual growing pains, discontented with their present limited vision and understanding.

Would that Dr. Peale would add to the half of the loaf he now offers the other half which nourishes the growth of a man and makes him a whole creature.

D.F.S.

Theology and Philosophy

MODERN RIVALS TO CHRISTIAN FAITH by Cornelius Loew, Westminster, 95 pages \$1.00.

THE SIGNIFICANCE OF THE CHURCH by Robert McAfee Brown, Westminster, 96 pages \$1.00.

BELIEVING IN GOD by Daniel Jenkins, Westminster, 95 pages \$1.00.

THE CHRISTIAN MAN by William Hamilton, Westminster, 93 pages \$1.00.

If the rest of the series of Westminster's Layman's Theological Library are anywhere near as fine as these first four to be published, then here is one of the happiest publishing ventures in a long time! Under the editorship of Robert McAfee Brown, associate professor of systematic theology at Union Theological Seminary, twelve volumes are projected to speak to the honest and intelligent layman about his religious faith and practice. Each will be under a hundred pages, books readily carried for odd-time study or easily handled for one-sitting reading, with margins wide enough for a variety of jottings. But best of all the first four, at least, are in language that can be understood by the thoughtful person who reads more than captions. For these are non-technical books dealing with technical problems of modern Christian faith, whose popular style errs only in the direction of oversimplification. For those who wish to push further, there is no limit to volumes to seek out.

Dr. Loew's book has value in probing within the Christian faith itself to find rivals, rather than superficially staying only with secularism, communism, or the like. He points out the dangers of positive thinking, the peace of mind cults, personal, individualistic evangelism, the serious so-prevalent "making the best of yourself" philosophy. But he then affirms what the "tradition within the traditions" really is, as he calls the reader to ask, "what next?"

Granted that there is much that is wrong in the Church, Dr. Brown in his volume, after a Biblical understanding of the Church is presented with sharp clarity, describes the meaning for today of the Church, both Roman Catholic and Protestant. The deeper meaning of the worship and the action of the Church is then completed with a chapter on the need for a continuing reformation that the Church may live.

With candor equal to that of the previous mentioned authors, Daniel Jenkins looks at belief in God. After writing about the difficulty of believing in God, to say nothing of trying to prove his existence, Dr. Jenkins turns to a most illuminating discussion of God in Jesus Christ. But again he faces up to the serious questions asked today about such a God, questions that center largely in the problems of suffering and evil. In his final chapter, where

he states the "case for agnosticism," he concludes with the remark that the final decision rests with each individual, and further, must be made by the individual. For not argument about God but obedience to him is the prime necessity.

Dr. Hamilton in the fourth of this grouping begins with man, but ends with God. He shows how we see both ourselves and mankind in the man Jesus, whose demands of his life and his teaching we cannot overlook. Through forgiveness we come to a true portrait of the Christian man. But Dr. Hamilton takes one phase of man, his sexuality, and lets it be the string

upon which to place the beads of his thought concerning the relevance of Christian man. In a brilliant appendix he analyzes chapter 3 of Genesis, which section alone is worth careful study by groups.

That in turn suggests how the four volumes may be used, apart from one's own reading of them. These are excellent for weekly or monthly study in forums, spiritual research groups, or the like, where thoughtful young adults especially will be willing under careful leadership to probe into the meanings of theology for modern life. "Careful leadership" does

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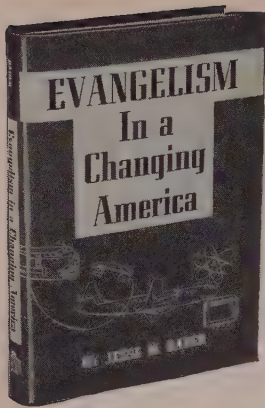
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H.W.F.

NEW TESTAMENT CHRISTIANITY, by J. B. Phillips, MacMillan, 107 pages, \$2.25.

While this little volume from the pen of one of Great Britain's most prolific writers of books on religion is almost in the nature of a footnote to some of his better books, it deals with something well worth saying, and it is said well. Dr. Phillips believes that the essence of New Testament Christianity is found in the new and transforming quality of living which had "as its spearhead the personal visit of God to this planet in the person of Jesus Christ." He further believes that this quality exists today among Christians he has met in his wide traveling while lecturing. And he believes that it is the only answer to the hunger of our world.

Dr. Phillips gives a most earnest and inspiring testimony to the centrality of Christ in these pages. He confesses that this conviction grew upon him as he spent many years translating the books of the New Testament. (The author is still best known for his pungent translations of the Gospels and the Pauline letters). During these years of scholarly labor, in spite of his effort to remain as detached and disinterested as a true translator should be, he found a "minor miracle" taking place. "As the work went on, steadily and inexorably there stood up from these pages a figure of far more than human stature and quality."

It is the impact of this human and "more than human" figure upon us that causes the real fruits of New Testament Christianity to spring to life within us. Dr. Phillips follows this claim through chapters on faith, hope, love, peace, and Christian service. He displays slim enthusiasm for "the sentimental Jesus of the religious crooner" and parts company also with those evangelists who depend upon the techniques of arousing feelings of guilt and sin to gain followers.

The book is written with clarity and simplicity of language. It is a worthy addition to the growing list of religious books written for laymen.

W.P.

THE BOOK OF MIRACLES by Zsoldt Aradi, Farrar, Straus and Cudahy, 1956, 316 pages \$5.00.

Many people who would greatly profit from this book will not give it a second glance because they will assume that it is thoroughly Roman Catholic in viewpoint. True, its author is a Roman Catholic, the Hungarian-born columnist of the Vatican daily newspaper. There is also a rather lengthy forward by Father Agostino Gemelli, O.F.M., of the Catholic Univer-

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sity of the Sacred Heart in Milan, Italy. To top it off, there is the imprimatur of Cardinal Spellman.

However, much of this book will appeal greatly to Protestants—and to a much lesser degree, to Jews. The latter will profit greatly from the chapter, "The Miracles of the Old Testament," while the former will discover that much of the material presented will be of as much interest to them as to Roman Catholics.

Mr. Aradi is just as much concerned with the spurious miracle as the genuine one. He therefore takes his readers into the fascinating fields of telepathy, hypnosis, clairvoyance, telekinesis, spiritualism and other occult media. He demonstrates that many of the so-called mystics were not mystics at all but rather persons suffering from schizophrenia. Legends are recognized as such, while apparitions and hysteria are given their rightful place in the scheme of things.

However, after all other explanations have been investigated, there are certain events which have transpired in history to which the word *miracle* must be applied. And what is a miracle? Mr. Aradi says it is "an effect wrought in nature directly by God." The story of God's intervention into the lives of men is ultimately the story of God's love for His creatures, which is in a sense the miracle of miracles.

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The book is complete with an extensive bibliography of both books and articles in periodicals, as well as a complete index.

T.F.H.

BEING AND BELIEVING by Bryan Green, Scribners, 121 pages, \$2.50.

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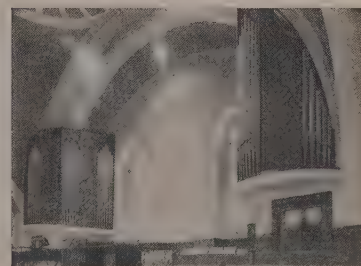
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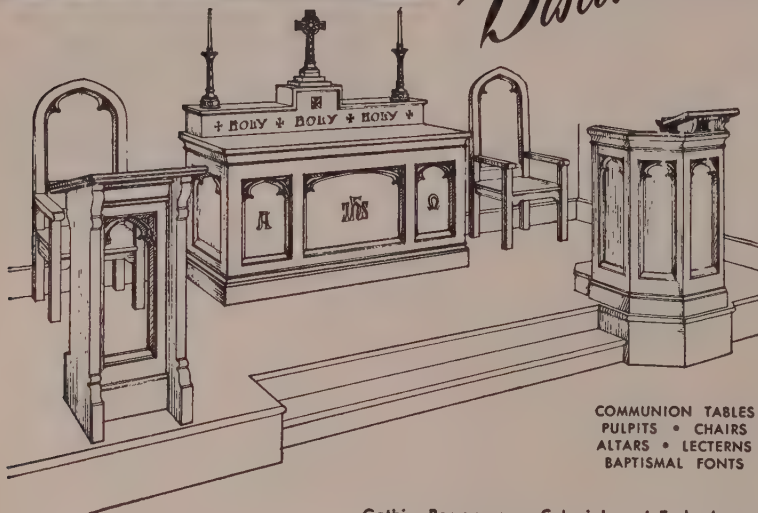
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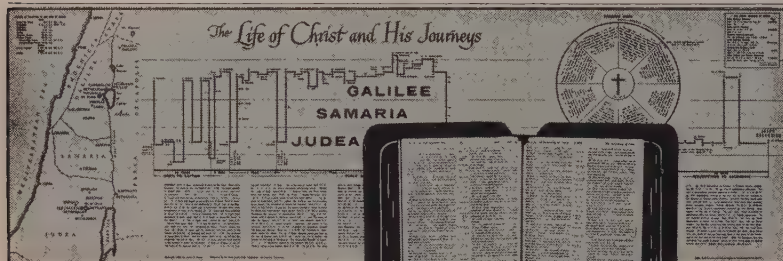
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This small volume is a series of brief magazine articles that together present "the fundamentals of Christian faith." They are divided into four sections: expositions of the Apostles' Creed, the Lord's Prayer, the Sermon on the Mount, and the Ten Commandments. Dr. Green declares that in no wise are these to be taken as complete discussions of these four major statements. But they are suggestions for meditation and thought, hence, can be used for one's own quiet time, or in groups for meditation on the various themes. Each separate exposition has along with it a suggested Bible reading to complement it.

H.W.F.

OUR REASONABLE FAITH by Herman Bavinck, Eerdmans, 568 pages, \$6.95.

The author of this volume was formerly professor of theology at the Free University of Amsterdam, Holland. Two previous books written by the author have been translated into English. They are *The Doctrine of God* and *The Philosophy of Revelation*. Bavinck wrote an impressive number of substantial works in the areas of religion and theology, philosophy and applied ethics, as well as in fields of psychology and educational theory.

In presenting his materials Dr. Bavinck uses two methods. He relates the truth immediately to the Christian life, safeguards his presentation against argument and idle speculation, and points out directly what the value of a given doctrine is for mind and heart. The other method traces out what order is objectively present in the truths of the faith themselves, how they are related to each other, and what the governing principle of them all is. With these two methods intermingled the author offers an interpretation of the essential statements of the Christian faith.

The first eight chapters outline the nature of God's revelation. He explains how, under the formative leadership of the creeds and the confessions, we have come to know it. Chapters nine through twenty-four give the content of the revelation. This second section may be divided into two parts. The first part, chapters nine through thirteen, set forth the ways in which God has revealed himself, his attributes, his triune existence, his works, and the crown of his creation, man. Part two, consisting of chapters fourteen through twenty-four, discusses the way in which the salvation of Christ is implemented and applied. The reviewer found chapters three through eight interesting for those wishing to study the problems of the nature of revelation, inspiration and authority of Scripture now currently being discussed. The volume is an important addition to the literature of the Reformed churches of the Netherlands and their descendants in America.

W.L.L.

RETHINKING THE CHRISTIAN MESSAGE by W. Norman Pittenger. Seabury, 147 pages. \$3.25.

Professor Pittenger is professor of Christian Apologetics at General Theological Seminary in New York City. The volume is a result of a course of lectures given at the School of Prophets in San Francisco, California, and later to the clergy of the Diocese of Olympia, Washington. These lectures given before a friendly but critical audience of clergy are here presented to readers who are seeking a more vital understanding of the Christian faith in the twentieth century.

Dr. Pittenger's conviction is that the only kind of Christian preaching, teaching, exposition, and defense which will win this generation is the kind that declines to make a pretense to absolute knowledge. The proclaimer of the Christian Gospel should not be afraid to admit mistakes made in the past even when it concerns Christian traditions. As an Anglican the author holds that while he still accepts the essential affirmations of historical Christianity, he must also re-think, re-interpret, re-state these essentials in the light of the best knowledge of the times.

The author is concerned with the intellectual difficulty of Christian apologetics. He points out that ministers, teachers and theologians must overcome three main problems in their presentation of the Christian Gospel: relevance, semantics and "forms of thought." The essential of the Christian message is to be found in the incarnate Christ. Christianity is primarily a life to be lived and not a set of theories and speculations.

This volume will find both strong partisans and critics. It is an honest and sincere contribution toward a better understanding of methods of propagating the Christian faith. It is an interesting and stimulating presentation of the "new" Christian modernism.

W.L.L.

FOUNDATIONS OF CHRISTIAN KNOWLEDGE, by Georgia Harkness, Abingdon, 160 pages, \$2.75.

Dr. Harkness believes that if the gospel of Christ is to be proclaimed with meaning and power to a confused but wistful world, it must rest on dependable foundations. This book is an attempt to look at the sources of our Christian knowledge and to evaluate their meaning and significance to the Christian life. To this end, Dr. Harkness explores the authority of Revelation, the Bible, the Holy Spirit, and the Church.

Much space is given in this volume to the relation of philosophy and theology, and to an examination of the various theological positions. Dr. Harkness has a strong desire to synthesize, and her efforts to bring together the best agreements between the theologians is always interesting but not always as neat as she

implies. She is on sound ground, however, when she finally finds the common center of all theologies in the lordship of Christ.

While those who have read the previous books by Dr. Harkness will not find anything here that she has not already said before, there is some value in having this particular arrangement of her thought between the covers of one book. Laymen would be particularly helped in following the route toward certainty which is described in this volume.

W.P.

ADVENTUROUS PREACHING by James H. Robinson, Channel Press,

186 pages, \$2.50.

This book contains the expanded Lyman Beecher Lectures of Yale for 1955. Dr. Robinson is not only the first Negro to honor the lecture series; he is also the youngest person to give them. But neither color nor age in themselves have anything special to do with this volume. It stands on its own as one of the finer volumes in the series.

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His illustrative material is excellent, but not only for its aptness. It shows the graciousness of the lecturer himself, and his evangelistic fervor. For like all true

great pastors and ministers he preaches first of all the gospel of good news typified by the title of his last chapter: Hope beyond Despair.

H.W.F.

HOW TO PREACH TO PEOPLE'S NEEDS by Edgar N. Jackson, Abingdon, 191 pages, \$2.75.

This volume is extremely practical. Dr. Jackson chooses sixteen emotional needs that disturb people deeply, grief, alcoholism, guilt, age, and so on. He then points out the reality of a situation, the answers that fail and succeed in helping solve it,

and finally the way to meet it through preaching. Each chapter concludes with three or four sermon outlines, plus interpretive insights, that demonstrate what he has written earlier.

Many of the sermons come from his own pen. Others are from Buttrick, Magee, Sockman, Werner, MacLennan, Fosdick, Crane, and Dicks, to mention only a few. Hence, here is excellent insight by a man trained both as a preacher and as a psychotherapist, plus concrete helps in the actual preaching situation itself. Dr. Jackson rightfully believes that the sermon as well as the entire worship service is one of the finest opportunities for group therapy. He ably presents his point of view, and implements it splendidly.

Dr. Jackson, a frequent contributor to the religious press, is also minister of the Mamaroneck (N. Y.) Methodist Church, and president of the New Rochelle Guidance Center.

H.W.F.

FIRE ON A DRUMHEAD by Carl S. Weist, Harper, 157 pages, \$2.00.

Already Carl S. Weist is well known to ministers who preach children's sermons. There are few truly fine collections that can be used "as is" by the intelligent, careful, and loving minister. For so many such collections are full of "morals" that beat the listeners or have stories that really talk down to the children. Not so with this collection, nor with those earlier written by Dr. Weist.

He does not give his best one at first, then peter out. Each of the fifty-two stories or sermons is above average, and as one reads along, he finds better ones—then better ones. They have humor, wit, reverence, excellent anecdotes to hold the thread of the little message, and a text to remember. Dr. Weist knows children, and he writes directly to them. No wonder they always looked forward week after week in his own congregation to "their" part of the service!

H.W.F.

THE SECRET OF THE LORD by William M. Clow, Baker, 153 pages, \$2.95.

This is a singularly well-made and attractive book. Although it is not unwieldy in size, it contains a wealth of good material. It should be further said that such results have not been obtained by the device of crowded, finely printed pages. On the contrary the print is excellent and the pages a delight to the eye. We have here not sermonettes but sermons. These twenty-six messages are based on sayings of Jesus during a retreat held in the neighborhood of Caesarea Philippi. Their fundamental purpose is to bring out against this background the essentials of Christian teaching.

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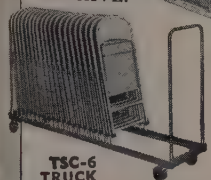
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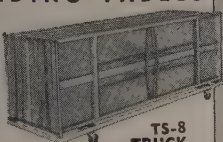
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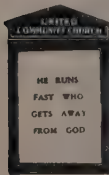
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L.H.C.

BEYOND DESPAIR by G. Ray Jordan. Macmillan, 166 pages, \$2.50.

Containing eighteen sermons by the Professor of Preaching and Chapel Preacher at the School of Theology, Emory University, Atlanta, Georgia, we have here a readable, stimulating, and constructive book. First, we should note the title of the volume. Its central thought is that there is help which can take us *beyond despair*. In the preface the author says of his book "Its purpose is to direct you to the way which leads not only *beyond despair* but to radiant joy and abiding peace."

The titles of the sermons are so well-expressed that they immediately challenge and arouse curiosity. It would be safe to infer that a preacher with such skill in phrasing titles could be depended upon to preach interesting and helpful sermons. The following half-dozen titles are typical: "Living Sanely in an Insane World," "Be Honest with Yourself," "You Can Start Life Over Again," "Let's Face the Music," "Become a Friend to Yourself," and "There is Power for You."

These sermons have no texts either at the beginning or included in the body of the discussion. Although we could hardly call them expository, their impression is such that those who read them will gain thereby a clearer understanding of Biblical and theological teaching. Their language is not that of the classroom or the ivory tower but of the everyday world. One of the great merits of the sermons of this professor of preaching is that he speaks the language of the common man.

Perhaps Dr. Dry-as-dust would complain that Dr. Jordan uses too many illustrations. Such a point, though, would not be well-taken. Skill in the use of illustrative matter is one of the fundamental characteristics of good preaching. Dr. Jordan's illustrations are worth reading for their own sake. They help his sermons to hit the mark.

L.H.C.

COME AS YOU ARE by Orval H. Austin, Abingdon, 110 pages, \$1.50.

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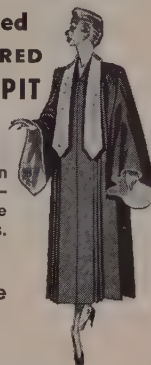
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Dr. Austin is a well-known radio speaker and the material now published in this volume was first presented on his program, "A Story to Tell."

The publishers seem especially anxious to impress the public with the popular appeal of these addresses. On both the front and the back pages of the jacket they inform us that the book contains "42 non-pious meditations for ordinary people." They further state that "they're readable, they're believable, and they're usable—written especially for you in non-pious conversational style." All of this is true. The meditations are not pious in the objectionable sense of the term. Neither are they difficult reading. There seems to be something of a note of apology in these announcements of the publisher. The reason for this defense complex is not hard to find. Dr. George H. Palmer of Harvard once said that a good vocabulary is characterized by accuracy, range, and audacity. Dr. Austin has all three of these, especially the last. He occasionally uses some down-to-earth words which might shock the pedantic, although they add color, vigor and effectiveness to his prose style.

These meditations are intellectually respectable and highly practical. Most of them have Biblical backgrounds. Each is concluded with a prayer or devotional thought. Here is a book that is delightfully different. Many will read it at a sitting, but most readers will come back to it more than once.

L.H.C.

TO WHOM SHALL WE GO? By D. M. Baillie, Scribners, 199 pages, \$3.00.

Some years ago Dr. Baillie wrote "God Was in Christ," which has already become a classic in the study of Christology. One of its marks of distinction was its clarity of language and style.

Unfortunately, this professor of systematic theology at the University of St. Andrews died in 1954 without having written other books. But since his death has come this volume of twenty-five sermons, plus an appreciative memoir by John Dow. The memoir in itself is superb reading, a study of a man of God who lived his faith.

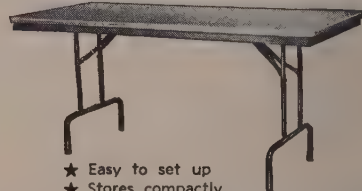
These sermons are beautifully written, though not prepared at all for publication. Yet they do not read like essays. Several of them, it so happened, were broadcast in Great Britain.

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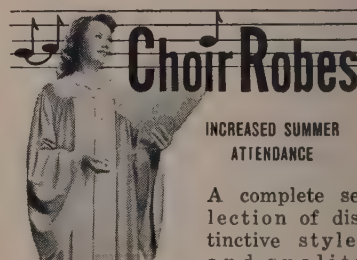
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THE BIBLE TODAY. Described by Christian Scholars, Harper, 208 pages, \$5.00.

The London Times, disturbed by the lack of factual knowledge of the Bible, asked twenty-eight Biblical authorities to prepare a series of twenty-nine brief articles about the place of the Bible in modern British life. These articles, in condensed form, were printed in a supplement to the TIMES, causing a great demand throughout Great Britain for it. This book is the complete series of articles without the necessary condensations of the supplement.

The twenty-eight authorities include Catholics and Protestants, ministers and professors, representatives of both the Anglican and the Free Churches. But no ecclesiastical nor theological points of view are emphasized; this is a study of the language of the Bible, its literary growth, the Pentateuch, the apocrypha, the backgrounds to the life of Jesus, St. Paul, as well as several articles about various versions and translations.

Each article is by a specialist in his field, and in no wise is any article "written down" for the lay reader. The authors write briefly, clearly, mincing no words where technical words are needed; and yet each article is alive with interest for lay as well as clerical reader. No wonder the supplement sold out so quickly.

Harper has done a service to American readers by bringing this out in book form here. Its brevity and its pointedness will make it satisfying reading to many who would otherwise shy away from what seemingly is technical writing. For the book does reveal the factual information needed by those who do not care to search through commentaries for special

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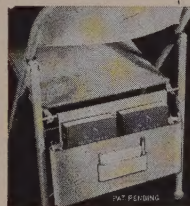
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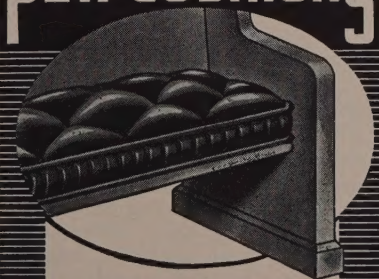
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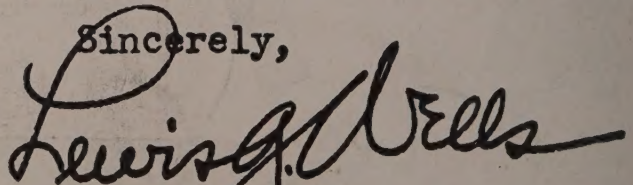
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